The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOLUME XIX. NO. 43.—WHOLE NUMBER 979

PUBLISHED FOR THE PROPRIETOR,

NEW-YORK, SATURDAY, DECEMBER 22, 1849.

AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In St. Luke's Church ...... 8 "
4 P. M. on Fridays.
In Church of The Annunciation .. 8½ " and 4 "
In Church of The Holy Communion. 8 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 P. M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church .... 9 A. M., and 5 P.M.
In Church of The Holy Apostles .. 9 "
In Grace Church Brooklyn Heights,. 9 " and 4 "

Calendar for December.

19. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the birth-day of Christ, commonly called Christmas Day. [Proper Psalms instead of Psalms for the day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
30. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany, or The Manifestation of Christ to the Gentiles.
13. First Sunday after The Epiphany.
20. Second " " "
25. The Conversion of St. Paul.
27. Septuagesima Sunday. Third Sunday before Lent.

Selected Matter.

Twenty-third Annual Report

OF THE EXECUTIVE COMMITTEE OF THE PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

By the good hand of God upon it, the General Protestant Episcopal Sunday School Union has reached the close of the twenty-third year of its existence, with a measure of prosperity and success in the work assigned to it by the Church, for which its Executive Committee would express their devout and grateful acknowledgments to the giver of every good and perfect gift.

Established in the year of our Lord 1826, under the auspices of Bishop White and his fellow-laborers in the Apostolic Office, "with the cordial approbation of the wisest, the most pious, and the most reverend members of our Church, and a great majority of those who then constituted its highest council"*—established to aid the Pastors of the Church, in the vital duty of feeding the Lambs of their folds with food convenient for them; to assist them in securing for the youth of their charge, that instruction in the doctrines and duties of the Gospel of Christ, which is indispensable to their attainment of the true Christian character, and to the unity, peace and purity of the Church of God,—it has prosecuted this important work, with many imperfections indeed, with far less zeal and energy than ought to have been exhibited, but yet honestly and steadily.

The General Protestant Episcopal Sunday School Union was instituted upon Church principles and for Church ends. Its foundation was laid upon the doctrine of the Apostles and Prophets, as it has been received, maintained, and promulgated by the Protestant Episcopal Church in these United States; as it is unfolded in the Book of Common Prayer It looked to the training of the children of the Church in the ways of the Church; the making them by God's blessing, fruitful branches of the true vine—sound, active members of Christ's Mystical Body; well instructed Christians, well instructed Churchmen—Christians and Churchmen who could give "a reason of the hope that is in them," and who would not be easily carried away with the blasts of vain doctrine, or deluded by the arts of heresy and schism.

In the first Circular put forth by the Society, "its promised efficiency in securing the *purity* of the religious knowledge conveyed by Sunday School Instruction," is adduced as giving it peculiar and urgent claims upon the good feeling and liberal support of the members of the Protestant Episcopal Church. "It not only tends generally," says the document referred to, "to increase the amount of effort exerted in the dissemination of religious truth, but it also promises a most important agency in the preservation and increase of that Christian body, to which, from principle and from conviction, we have attached ourselves. It will provide for the rising generation the means of acquiring a correct and thorough acquaintance with what we believe to be the purest system of Christian doctrine, and the safest form of Christian discipline. Without in the least interfering with the claims or pretensions of other religious societies, the Protestant Episcopal Church has always considered it her duty assiduously to instruct her younger members in the nature of her own peculiar character and claim, that they might at all times be ready to state the ground of their attachment to her pale, and thus be armed against any temptations to dereliction from her faith and discipline * * * It is of no small importance, also, that the young Episcopalian should early be rendered familiar with the discipline and worship of the Church to which he belongs, and with the reasons for the choice of this particular discipline and worship, in preference to any other of the multifarious forms which may be found among professors of Christianity. On all these accounts, it is evidently desirable that Sunday Schools under the patronage of the Protestant Episcopal Church, should be conducted on principles purely Protestant Episcopalian, and should afford a prominent place in their instructions to the doctrines and constitution of the Church to which they belong. To do this, they must be supplied with books and tracts of a nature suited to their object, written by Protestant Episcopalians, and with a view to the dissemination of their principles. But how can this be done? Can it be expected that other denominations should unite with us in the publication and distribution of such books? Will it not rather be their interest, (and if they are conscientious in their dissent from our faith and worship, their duty) to prevent such publication and distribution? Is it not reasonable to expect, that their own funds and the comparatively small amount which Episcopalians might be able to furnish, would be applied to the publication of books, either positively hostile to our principles, or at best but neutral, and adapted to our use only by the omission of those points on which a difference exists between them and us? This reasoning has been confirmed by experience, and the obvious deduction is, that it is the duty of Protestant Episcopalians to associate among themselves, for the purpose of providing the means of exhibiting to their youth the principles of Christianity, in which they believe to be its purest form—a form derived from Christ and his Apostles, attested to by the blood of martyrs, and gloried in by many of the brightest ornaments of Christianity."

The principles thus set forth in the very first paper issued by the Union, have been kept steadily in view throughout the whole course of its existence. It has walked in one line. It has prosecuted one work. The aim of its numerous publications—infinitely diversified as they are in style and manner—has always been the same; to imbue the minds of their readers with a love for, and to lead them more fully to understand and better to appreciate, the faith once delivered to the Saints, and the course of pure and holy living to which the disciples of the blessed Jesus are called and pledged. They have taught nothing but what is in conformity with the Word of God, and the Book of Common Prayer. And this we earnestly pray and humbly hope, will ever be the character of the volumes which issue from its press. We desire no change in these respects. We desire not to go beyond, as we most surely do, not to fall behind the Liturgy. We desire to see the youth of our beloved Church holding the principles, and illustrating in their lives the precepts of the Church, as therein set forth; and so becoming day by day, better fitted for the duties and trials which await them in the Church militant, and though God's mercy in Christ, prepared for the exalted service, and ineffable joys of the Church triumphant. That the course of this Institution has been in all respects faultless; that its Committee have never, in the least, failed in energy, in vigilance, in discretion, is not pretended. To err is human. Perfection is not of this earth. The Church of God herself is not immaculate. To claim for ourselves, then, entire exemption from faults, would be presumption the most arrogant and absurd. But what we do claim for our Institution, is this: an honest and faithful endeavor to adhere to its original design, and to be guided by the principles upon which it was based. What we do assert is, that the teachings of our books—fairly judged—has been, in all important particulars, the teaching of the Church as set forth in her Liturgy, Offices, Articles and Homilies, unincumbered by personal and party views of any sort. If the contrary can be shown; if the volume or the page can be pointed out which speaks another language than that of the Standards of our Church; which inculcates or favors principles and views which are at variance with those standards; which teaches or recommends as true, unsound tenets or private opinions and fancies not known to the Church, then, that volume or that page shall be blotted out of existence.

The Executive Committee have gone more at length in this Report than has hitherto been customary, into an exposition of the views and principles by which the Union is guided and governed, inasmuch as the charge of unfaithfulness to its high trust has of late years been not unfrequently made, and because especial pains have been taken to spread abroad such charge during the past year. For the truth of the positions advanced in this document; for the sincerity of the pledge herein given, and for the assurance, that in the further prosecution of their labors, they will use every endeavor to guard against anything which may justly lead to irritation of feeling, or the disruption of the bond of charity, the Committee must rest upon the character which they sustain as ministers and members of the Church.

CONDITION OF THE UNION.

The examinations into the fiscal affairs of the Union, which have been made during the year, discover a generally sound and improving condition, although a drawback, in the minds of some of the members of the Committee, exists in the fact, that resort has been had, of late years, to bank accommodations, to enable the institution to anticipate its receipts from sales, and provide more promptly and liberally for the growing wants of the Church in this department. The Treasurer was enabled to secure these accommodations with the voluntary aid of another lay member of the Committee; and some little embarrassment has been felt in consequence of the resignation by this gentleman of his office as a member of the Committee; for the present, however, he has consented to continue his aid to the institution as heretofore.

There can be no doubt of the propriety and necessity of withdrawing from a dependence upon such sources of assistance. The Committee are earnestly directing their attention to this object, and they would especially enlist the sympathies and energies of their brethren throughout the Church in this behalf. The operations of the Institution must not be allowed to flag. Its affairs are already wearing a more promising face, after a period of disquietude and distrust; a re-action has taken place; and its business, which had also suffered for a time, from great reductions of prices adopted by the Committee, is now decidedly advancing. The results of the business year, ending the first of January last, were a gain of about three hundred dollars, after payment of all expenses. The improvement is, no doubt, in part, owing to the efforts that have been made to circulate its newer publications—publications which combine great fulness of Church doctrine, and an almost unequalled beauty of sentiment and expression, with a becoming elegance of execution in type, and external adornment. The Committee deem it vital to the interests of the Church, in her relation to her youthful charge, that publications of this kind be continued and increased in number, and that the work of publication go on without intermission. The world is not idle in this respect; various sectarian bodies are distributing their issues everywhere—even making donations of them wherever among Churchmen they will be accepted. What is to prevent their evil influences, but the pre-occupation of the field, with a sufficiency of books exhibiting the sound doctrines of the Church in an attractive form? The Clergy and their assistants in teaching, throughout the country, are anxiously looking for such books; there is an insatiable thirst for reading to be gratified; something *must be provided;* they come to us for books, but if we fail them, they must take the best they can find elsewhere; and according as circumstances permit, correct the errors which are imbibed from them. Is this the way to educate the Churchmen of the generation that is now growing up to maturity? This is a question that submits itself to our understanding, and it is for our most serious consideration.

Nevertheless, the indebtedness of the institution still remains to check its movements, and in the judgment of some of its Committee members, to render additions to its list of publications inexpedient.

Shall the work of publication stop, or will the friends of the cause now contribute to keep up and increase the supplies of books for the improvement of the rising generation?—a generation called, perhaps, and for its own weal or woe, to execute more of God's purposes of mercy or of wrath, than have been entrusted to any other since the days of the Apostles.

The Treasurer's Report herewith presented, exhibits the sum of $116 05, as received in donation to the Funds of the Institute. * * *

CONCLUSION.

The Committee feels that its duty would not be discharged, without an appeal to the sympathies of the members of the Church, in behalf of the destitute places within its borders Constant applications are made for appropriations of Church books to these places, where different sectarian bodies are circulating their publications freely; but the Committee, after appropriating books to the full measure of its receipts, has been obliged to give the same unvarying answer. It has no funds for this purpose; the constitutional object of the Institution is to *publish books* at the lowest possible prices; all its operations tend indirectly to the accomplishment of this object. The Committee would gladly receive funds for the purpose of distribution, and would faithfully apply them to this purpose; but, engaged as they are in the publication of *new books*, of which the supply is not adequate to the wants of the Church, and in every one of which a considerable investment of capital is made, not always returnable within the expected time, they cannot withdraw from the funds which may be, and *are absolutely necessary* for the meeting of their obligations, incurred in these new publications; nor can they take from the shelves of the Union, for distribution, books whose places must be at once supplied by others, through an outlay of money. That the Committee are doing to the extent of their ability, and that their task is not a light one, may be seen at a single item of the Treasurer's account,—that of interest, which, by reason of the advances that have been necessarily made upon new books, and the supply of former publications, which are dispersed through the country, has reached the unusual amount of $341 57. Will not our more favored parishes then, remember in their offerings this most important object; and while they are providing books for their own Lambs, forget not those who have none to perform for them this kind and most desirable office?

---

* See the first Circular published by the Union, in 1826, p. 5.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church

(Continued.)

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XV.—SCHISM.

What then, it may be asked, were the Reformers to do, in Germany, and Switzerland, and France, and Holland, where bishops and princes were not willing to reform? Answers are easy. Do, as Melancthon entreated them to do, and not attempt to go on without the bishops. Do, as did Elijah and his seven thousand amidst the altars of Baal. Do, as did Daniel and his companions amidst the idolatries of their countrymen in Babylon. Do, as did John, who ate the passover with Herod. Do, as did Jesus, who ate the supper with Judas. Do, as did the Reformers of England, who waited in the days of Mary, until the time came, and God sent them His wonderful deliverance. These all waited, and many of them died in faith, not having yet received the promises, but being confident of this one thing, that He who had purchased the church with His blood, would redeem it in due season by His providence. But do I blame these Reformers? I blame them the less, when I remember that they relied upon their children, when times should be more propitious, *to restore the Episcopacy* But the language of the children has been, "We are wiser than the ancients; we have more understanding than all our teachers; and in vain do you quote Melancthon and Beza and Calvin and Grotius and a host of others on this subject." So has it been with the Methodists; they are now in a state of schism; but Wesley in his lifetime said to them:—"When the methodists shall leave the Church, God will leave the Methodists;" and with his latest breath he said,—"Remember that I live and die a member of the Church of England."

Now, supposing the Romanist to have been the first grand schismatic of modern times, by violating the ancient terms of unity, in expanding the ancient creeds and in riding over the authority of bishops, and in imposing new conditions of communion, who was the next that fell into the sin of schism? We answer, the Presbyterians, and in the same identical manner, first, by an unheard of expansion of the ancient creed, and, secondly, by annulling actually, as Rome had done virtually, the powers of the bishops. And there is here a singular historical coincidence. Until about the eleventh year of Queen Elizabeth, there was but one Church in England, the Episcopal Church that now is. No one doubted its validity. Even the Pope offered to acknowledge it, reformed as it was, if Elizabeth would concede the supremacy. A spectacle it was, to make glad the hearts of angels—a whole church gloriously reformed, and bright from the fires of Smithfield and Oxford—and not a Romanist in England, nor yet a Presbyterian, to break the universal brotherhood! So things continued until the tenth or eleventh year of Elizabeth's reign. About this time, some who had fled from the persecutions of Queen Mary to Frankfort and Geneva, returned to England, and brought with them the idea that the Church of England was not sufficiently reformed, and must be reformed further. They did not like the kneeling at communion—they did not like the surplice—they did not like the altar in the east—they did not like the rails around the chancel, the ring in marriage, the sign of the cross, and many other such things they now abhorred. The bishops were now "popelings," and the Episcopal order a "stirrup for Anti-Christ to get into the saddle," and the Prayer Book which is now the admiration of the world, was familiarly styled the "ill-mumbled mass book." At this the lovers of ancient order grew alarmed, and some drew back from the reformation in despair; and it is a remarkable fact, that in 1570, the very year that the Romanists first separated from the Church of England, on the ground that she was reforming too far, the Puritans withdrew from her on the ground that she would not reform far enough. Fiercer and fiercer grew the cry for more reforms, until at last the Geneva sympathizers proposed a Prayer Book with which they would be satisfied, with six hundred alterations from the one in common use. The Church saw at once that concession was hopeless, and took back her imprudent consent at one time to give up the surplice, the sign of the cross, and the kneeling at communion. And now the cry of Popery grew louder than ever. Jesuits came in disguise into the Church, and by violent harangues swelled the cry for further reformation, and led on the Anabaptists and the Quakers to exact more and more. The tumult increased. Men's minds were unsettled. Endless confusion followed. The result is known. The clergy of the church were deprived of their livings, immured in dungeons, sent into exile, or executed by the common hangman, and not a brother allowed to attend them to the gallows, or read the burial-service over them when dead.* The cathedrals were converted into stables for horses—the pleasant organs were broken into pieces, that their Babylonish tones might no more fall upon the people's ears—they broke down with axes and hammers the carved work of the sanctuary—they destroyed the old altars of stone that had stood for ages—the records of the Church were burnt—the commandments were torn from their place over the altar, and "the covenant" was set up in their stead—the Prayer Books throughout the realm were collected and publicly burnt—the bones of bishops were dragged out of their tombs and scattered on the streets—(and until the present work of restoration going on under the recent movement in the Church of England, scarcely was there a church that did not exhibit, as my own eyes have seen, the remains and marks of the violence of those unhappy times)—and it was forbidden in any part of England to kneel in the communion, to wear a surplice in prayer, to use any portion of the liturgy, to decorate a church at Christmas, *or to bow at the name of Jesus.*† An aged archbishop laid gladly his hoary locks upon the scaffold, and Charles, like his Master, sold for pieces of money, and three days under sentence of death, as he was preparing to lay his head upon the block, exclaimed for the church of his heart, in words well fit to be the last from a martyred King,—"I go to-day from a corruptible to an incorruptible crown!" Nor was it long before the people of England, grown weary of endless confusion and division, took refuge in the church that had been so recently repudiated, and which to this day is the glory and the strength of England, forever one, and forever the same; while the churches of Frankfort and Geneva, after which the Church of England was to have been remodelled, are now openly Socinian, and of the two hundred and fifty-eight Presbyterian chapels in England, remaining after the times of Cromwell, two hundred and thirty-five, as I have before stated, are avowedly Unitarian! What is the inference? Where are men's eyes? For myself, I confess that I was *ignorant of the facts.*

And as schism opens the gates to Socinianism and Infidelity, so is it the breach through which Popery comes in. For I wish the reader to bear in mind, that it was not until the eleventh year of Elizabeth, that Pius the Fifth undertook to excommunicate the queen, and authorize the separation of the Papists from the Church, and this was about the time that the ultra-reformers came back from Geneva, and by throwing the Church of England into confusion gave that Pope his opportunity and his apology. And it is equally remarkable that (excepting for a brief space of six years) there was not a Romish bishop in England for one hundred and forty years after the Reformation, nor until *the very year* (say 1685) that the Puritans separated from the Church, and about the time that one hundred and seventy-six subdivisions and heresies had overspread the land. Puritanism made the breach in the wall; Popery then entered with sound of a trumpet, but it is to my mind extremely problematical, whether the Popish schism would to this day have been attempted either in England or America, but for the confusion that invited her return. She could never in open day, except under this pretext, have set up altar against altar. Remember, then, that the Reformation had been established one hundred and forty years before Rome sent her bishops into England, and that the opportunity afforded her was the schism of the Puritans. And one hundred and ten years before (say in 1570) Pope Pius V. excommunicated Elizabeth, absolved her subjects from their allegiance to her crown, and gave her dominions to the king of Spain; and the opportunity for *that* was given by the Presbyterian Protestants, who were then returning, with new ideas, from Geneva, and were likely to succeed in the outcry for a further reformation.

How very disingenuous and unfair, then, is the charge that the Episcopal church is intolerant and bigoted! Ask history. In order to prevent schism, and appease the Calvinists, she offered to give up the surplice, the kneeling at communion, and the sign of the cross, all which even Luther and his followers have retained, and she receded from the projected compromise, only when she saw that she had undertaken to satisfy "the cry of the daughters of the horse-leech,—Give, Give," and that six hundred alterations more were demanded in her ritual and Prayer Book. Intolerant and bigoted! *Gentlemen, you forget!* Episcopalians did not separate from Presbyterians, Episcopalians did not foment secession in Geneva, where Presbyterianism held the field. But Presbyterians from Geneva and Papists from Rome did foment, and did accomplish schism in the reformed and quiet churches of England, Ireland, and Scotland. Presbyterians too, *let it be remembered*, separated from them for an offensive reason, openly and and constantly avowed;

> "For then a bishop or a priest
> Were held for 'limbs of *Antichrist.*"

and I am at a loss to say, whether of the two strikes me as the more strange, that they should represent the Episcopal Church as bigoted and intolerant, when she did not repudiate them, but they repudiated her; or that they should now desire her love, when she has not made one of the six hundred alterations they demanded, at the time they denounced her as "a vile old withered harlot."

But, supposing the Presbyterians had separated for a less offensive reason, is the Church of Christ to vary her terms, to reconstruct her liturgy, to remodel her orders, to alter her faith, and to chisel another door into her pulpits, as often as a new sect appears? If she should do this, where would she draw her lines? The English Unitarian would say, I am known in England as one of the original Presbyterians established about the times of Cromwell; admit me to your pulpits. And while he is yet speaking, the German Transcendentalist would say, I am a Presbyterian, older than the former, in direct succession from the days of Calvin; admit me to your pulpits.—And while he is yet speaking, the Geneva Socinian would say, I am a Presbyterian, and have lifted my voice in the cathedral, as I have derived my succession from the hands of Calvin himself; admit me to your pulpits. And in the rear of these, I see Arians, Mormons, Baptists, Campbellites, Swedenborgians, Methodists, Independents, and a multitude more, darkening the road for leagues. Is it possible that the church can go into details with all these, examining their claims, and listening to their tedious arguments? It would occupy her whole existence to do it. But she has general principles with which she covers the whole ground:—"We did not separate from you; you separated yourselves from us; you have all, alike, departed from the ancient creed, and substituted your own confessions; you have all, alike, departed from the ancient discipline and ministerial succession, and substituted new ones of your own." No, the Church never banished them; they took a portion of her goods and went their way; and now that their good things are spent, as we have seen, still, like the loving parent, she will welcome their return, and will run and fall upon their necks and kiss them, and put the ring of reconciliation on their hands, and lead them with songs and timbrels to the banquet.

The sorrow that I now felt, at the discovery that my own communion in England, Scotland, Ireland, yes, everywhere, was the first, the very first, to open the grand modern drama of schism, was not to be described. I felt as if I had taken part in the scenes, and that, remembering the Church as she looked forth in England, "bright as the morning, beautiful as Tirza, and terrible as an army with banners." I was now keeping the raiment of them that had accused her and stoned her. As I said before, like the Wesleyans, they had no intention at the beginning, of perpetrating schism. But schism, once accomplished, like the boy's first oath, like the youth's first game of chance, like the maiden's first false step, makes the sequel easy. The French tell us—*Ce n'est que le premier pas qui coute;* and the Latins—*Facilis descensus.* How was it with the Methodists? John Wesley, their founder, said in 1739,—"A clergyman desiring to know in what point we differed from the Church of England, I answered, to the best of my knowledge, in none." Twenty-seven years after, he said again,—"We are not dissenters from the Church, and will do nothing willingly which tends to a separation from it. Our service is not such as supersedes the Church service [for it was not held at the same hours], and we never designed it should." In 1789, half a century after the first of these declarations, he said again,—"I never had any design of separating from the church. I have now no such design, and I declare once more, that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it." And again hear his dying charge, as I may call it, his sermon at Cork, *only ten months before he went to his account*, upon the text "no man taketh this honor unto himself, but he that is called of God, as was Aaron."—"Did we ever appoint you," said the presbyter, "to administer sacraments? to exercise the priestly office? Such a design never entered into our minds; it was the farthest from our thoughts. · · · · In doing it, you renounce the first principle of Methodism, which was wholly and solely to preach the gospel. The first attempt of this kind was made, I apprehend, at Norwich. One of our *preachers* there yielded to the importunity of a few of the people, and *baptized their children;* but as soon as it was known, he was informed it must not be, unless he designed to leave our connection; and he promised to do it no more. As long as Methodists keep to this plan, *they cannot separate from the Church; and this is our peculiar glory.* It is new upon the earth. · · · · · · When the question was asked, in what light we are to consider ourselves, it was answered, 'As extraordinary messengers to provoke the ordinary ones to jealousy'. · · · The Methodists are *not a sect* or party; they are still members of *the Church;* such they desire to live and to die. And this, I believe, is one reason why God is pleased to continue my life so long, to confirm them in their present purpose, *not to separate from the Church.* · · · · It does by no means follow, that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dreamed of this, for ten or twenty years after ye began to preach; ye did not then, like Korah, Dathan, and Abiram, seek the priesthood also; ye knew that no man taketh this honor unto himself, but he that is called of God, as was Aaron.' · · · You were yourselves first called in the Church of England; and though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not; *be Church of England men still.*" No, Mr. Wesley and his preachers had no more intention of perpetrating schism, than the preachers and exhorters upon temperance or anti-slavery, had at the first, of establishing separate communions; but both have accomplished what neither of them purposed.

One of Three Hundred.

[Continued.]

---

* The following historical lines, taken from a weekly journal, have reference to the case of the Rev. Mr. Lowes, who, having been, for fifty years, the laborious Vicar of Brandeston, in England, after being tried by water and the rack, was condemned by Calamy, a Puritan divine, to be hung at Bury, with certain other wizards and witches:—

> "Good judges, hear my sole desire,
> And grant my latest prayer,
> That when I stand at the gibbet foot,
> A priest may meet me there!"
>
> "But out then spoke Judge Calamy,
> A wrothful man was he,
> 'W'll have no Popish mummery
> Beneath the gallows tree!'"
>
> "In this free English land of ours,
> No soul shall now be shriven,
> Then seek alone, as best you may,
> Your passport up to Heaven!"
> "'Tis hard to die on gibbet high,
> Like vile unchristian hound!—&c."

His importunity succeeded only so far that, as a great favor, he was allowed under the gallows, before being swung off, to read the sublime burial service over himself!

† Connected with these events, occurs one of those passages in history, showing that, in times of danger, the church has always had sons willing to pass with her through the fires. A resolution had passed the House of Commons "that the Communion-Table should be removed from its appointed place, the rails around it be pulled down, the chancel levelled, and that no man in the realm should bow at the name of Jesus." Sir Edmund Derring opposed the decree with much feeling; and the reader will notice the presentiment of *the back stairs to Socinianism*," which was so fearfully verified, as we have seen, in the case of the 258 Presbyterian chapels that remained after Cromwell—all of them, save twenty-three, becoming afterward Socinian.

"Hear me," said he, "with patience, and refute me with reason. Your command is, that all corporal bowing at the name of Jesus shall be henceforth forborne. I have often wished that we might decline these questions in divinity.—I say it again and again, that we are not *idonei et competentes judices*—[proper and competent judges] in doctrinal determinations. The theme we are now upon is a sad point. I pray you consider severely on it. You know there is no other Name under heaven given among men, whereby we must be saved. You know that this is a name above every name. Oleum effusum nomen Ejus—[His name is as ointment poured forth]; it is the carol of his own spouse. This Name is by a Father styled, Mel in ore, melos in aure, jubilum in corde—[honey in the mouth, music in the ear, jubilee in the heart]. This—it is the sweetest and the fullest comfort of all the names and attributes of God—God my Saviour. If Christ were not our Jesus, heaven were then our envy, which is now our blessed hope. And must I, sir, hereafter, do no exterior reverence—none at all—to God my Saviour, at the mention of His saving name *Jesus?* Why, sir, *not* to do it—to *omit* it—to leave it *undone*—is questionable—is controvertible—is at least a moot point in divinity. But to *deny* it—to *forbid* it to be done! take heed, Sir! God will never own you if you forbid his honor. Truly, sir, it horrors me to think of this. For my part, I do humbly ask pardon of this House, and therefore I take leave and liberty to give you my settled resolution—I *may*—I *must*—I *will* do bodily reverence to my Saviour, and that at the mention of His saving name—*Jesus.* Mr. Speaker, I shall never be frightened from this, with that fond, shallow argument, 'Oh, you make an idol of a name.' I beseech you, sir, reduce this dainty species of new idolatry under its proper head, the second commandment, if you can; paint me a voice; make a sound visible, if you can. When you have taught mine ears to see, and mine eyes to hear. I may then perhaps understand this subtle argument. Was it ever heard before, that any man, of any religion, in any age, did ever cut short or abridge any worship, upon any occasion *to their God?* Take heed, sir, and let us all take heed, whither we are going! If Christ be Jesus, if Jesus be God, all reverence exterior as well as interior, is too little for him. *I hope we are not going up the back stairs to Socinianism!* In one word—certainly, sir, I shall never obey your order—so long as I have a head to lift up to heaven, or an eye to lift up to heaven. For these are coporate bowings, and my Saviour shall have them all at His Name—JESUS."

For the Churchman.

Children who have received the Holy Sacrament of Baptism, are, as we are taught by the Church, agreeably to the teaching which she hath of God, *members of Christ, children of God, and inheritors of the kingdom of heaven.* But they are, alas! "Christ's sheep, and His children, *in the midst of this naughty world*": members of Christ, that is, of His Church, with the "infection of nature" consequent on their being "of the offspring of Adam," remaining in them, whereby "the wisdom, the sensuality, the affection, the desire of the flesh," exposes them to imminent danger of being so acted upon by the world as to bring disgrace upon the Church, and to lose for ever the high and holy privileges promised to its faithful members: children of God, by that adoption which brings them into His covenant of grace and mercy in Jesus Christ, in danger of having their affections alienated from that great and good Parent, corrupted by debasing attachments, and rendered destructive of their purity and peace in this world, and of all their hopes for the world to come: inheritors of the kingdom of heaven, so strongly tempted to limit their views to this life, and to exist mainly for it, and so strongly lured to the paths of forbidden pursuits, gain, possessions, and enjoyment, and of sinful and degrading pleasure—paths whose end is destruction of soul and body in hell;—as to be exposed to the awful forfeiture of the blessed inheritance held out to them.

These truths should rest in the very centre of the parent's heart, when meditating on his duty to the children whom God has given him; of the sponsor's heart, when remembering the part and duty which he so solemnly assumed before God and the Church: and of the teacher's heart, as he looks forward to the time when his pupil will have pressed upon him, with fearful, present, *immediate* urgency, the question, what he would "give in exchange for his soul"—what of all his mere worldly education—what of all the renown the enjoyment, and the welfare that it has brought him,—and resting there, should warm and move each one to that decision which his own sound and unbiassed judgment must tell him is just, touching what he owes to a charge wherein God has a right infinitely higher and holier than his, and in his duty respecting which, he is bound to that God by responsibilities of the most weighty and awful character.

These truths, too, lie at the foundation of a most essential department of the obligations of the Church and its pastors—that, namely, "to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever"; and "to bring all committed to" their "charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ that there be no place left among" them "either for error in religion, or for viciousness in life."

All this can only be done, in the full measure of fidelity, by the Church's realising and acting upon her duty so to care for the souls of her children as to become the dispenser and controller of every part of that education which forms the moral man, and prepares the intellect for its proper efficiency in giving enlightened views of moral obligation, and elevating and improving man's moral state. Faithful catechetical instructions and examinations of the young, Sunday Schools, Parochial Schools, and more general Academic and Collegiate Institutions, formed in the Church, conducted by the Church, and recognising, and acting upon, the great principle that her children are to be trained and nurtured as members of Christ, children of God, and inheritors of the kingdom of heaven, are important means and instruments for fulfilling the great Christian obligation now contemplated. Let care, and prayer, and effort, and every practicable means of efficient encouragement and support, be devoted to this obligation, in each one's proper connection with it; and a service will be done of unspeakable value to the cause of God and His Church, to domestic, social, and civil welfare and happiness, and to man's best interests in time and through eternity—a service, the want of which is accumulating evils, most serious and malign, around his present state, and destroying all his hopes, for the life to come; and checking and impeding the growth and influence of the Church, deteriorating her character, and neutralizing her influence.

Thus far, those to be benefited in this department of the Church's care and labor are supposed to have been blessed with Christian baptism. Unhappily we are surrounded by those who have not been suffered to come unto Christ, but are growing up as aliens from the commonwealth of Israel. This is true, in multitudes of cases, not from that sectarian prejudice against Gospel truth and duty which presents a formidable barrier to their being brought within the Church's influence; but from mere carelessness and indifference. Numbers of such are not unfrequently found in her educational establishments, because they are at hand, because providential circumstances have directed attention to them, perhaps because (a thing that should be very carefully secured) of preference given on account of superiority in the general and secular instruction afforded, and the general discipline, order, and care observed. In such cases, there is little difficulty in the way of inculcating evangelical views of the sacrament of Baptism, and thus laying the foundation which the Church lays for a life of Christian faith and holiness, without giving any plausible pretext for the charge of undue efforts at proselyting.* Numbers have, in this way, through the medium of Church Schools, been added to the Church, who had been kept out of it through carelessness or indifference, rather than infidel or sectarian prejudices, on the part of those who should have brought them to Christ when they were little children. And often has the Holy Ghost made this a means of rich blessing to those very delinquents themselves; so that they, as well as their children, have become members incorporate into the mystical body of Christ; and thus has there not unfrequently been presented the spectacle so dear to the Christian heart, of a whole household having by baptism put on Christ, and not neglecting, but stirring up, the gift of the Holy Ghost imparted to them in this their new birth, growing up into Him in all things which is the Head, even Christ, increasing with the increase of God, and continuing His faithful soldiers and servants. Often too have these heavenly influences of God's own way of dealing with His intelligent creatures, reached ingenuous hearts and minds, which have, unhappily, yielded to the deleterious working of heretical or sectarian prejudices, through an education, misguided, either by the dogmatic false teaching of those prejudices, or by the perverted view of liberality, which would discard the Catholic system of the gospel, in favor of the Anti-Christian fiction of a general religion, a common Christianity, universally admitted essentials, or non-sectarian or non-denominational piety and morals; and turned them into the right path—the good way wherein the Great Shepherd's voice is heard in precepts of guidance, instruction, encouragement, and consolation.

---

* The writer would be greatly misunderstood if supposed to intimate that if parents who are known to have Popish or Protestant views contrary to those of the Church, choose to send their children to her schools, there should be the least dispensation, in their favor, from the strictly Church character of the instructions given, and the requirements exacted. Not so. Those instructions and requirements should be fairly and honestly made known to the parties concerned, and strictly adhered to in all cases. It should be left to Popish and Protestant Jesuitism to affect liberality and non-interference, where the real motive, at least the tendency of the whole system, is to promote sectarian views and interests.

Education on Christian principles, that is, in the Church, by the Church, and for the Church, has had, and is constantly having, such proofs of its blessedness. They cannot but commend it to the approval of the understanding, the discriminating preference of the hearts, and the liberal and cordial encouragement and patronage, of true and faithful Christians, who value and would promote the best interests of domestic, social, and civil life, the true honor and love of their God and Saviour, the soundness, purity, and efficiency of personal piety, and the salvation of their own souls, and the souls of others.

B. T. O.

For the Churchman.

Confession, Absolution, & Excommunication.

Mr. Editor,—I commend to the consideration of your readers the following extracts:

"There be peradventure some of you which will say, the priest can absolve me and forgive me my sins. Sir, I tell thee, the priest or minister, call him what you will, he hath power given unto him from our Saviour, to absolve in such wise as he is commanded by him; but I think ministers be not greatly troubled therewith; for the people seek their carnal liberties, which indeed is not well, and a thing which misliketh God. For I would have them that are grieved in conscience to go to some godly man which is able to minister God's word, and there to fetch his absolution, *if he cannot be satisfied in the public sermon; it were truly a thing which would do much good*." [Bp. H. Latimer's 6th Sermon on the Lord's Prayer.

"We say that Christ hath given to his ministers power, to bind, to loose, to open, to shut, and that the office of *loosing* consisteth in this: either (1.) that the minister by the preaching of the Gospel offereth the merits of Christ and full pardon to such as have lowly and contrite hearts, and do unfeignedly repent themselves; *pronouncing* unto the same a sure and undoubted forgiveness of their sins, and hope of everlasting salvation: or else, (2.) that the same minister, when any have offended their brothers' minds with some great offence or notable and open crime, whereby they have, as it were, banished and made themselves strangers from the common fellowship, and from the body of Christ, then, after perfect amendment of such persons, doth reconcile them, and bring them home again, and *restore them* to the company and unity of the faithful.—We say also, that the minister doth execute the authority of binding and shutting, (1.) as often as he shutteth up the gate of the kingdom of heaven against unbelieving and stubborn persons, *denouncing* unto them God's vengeance and everlasting punishment. Or else, (2.) when he doth shut them out from the bosom of the Church by open *excommunication*.—Out of doubt, what sentence soever the minister of God shall give *in this sort*, God himself doth so well allow it, that whatsoever here on earth is loosed and bound, God himself will loose and bind, and confirm the same in heaven. And touching the keys wherewith they may either open or shut the kingdom of Heaven, we with St. Chrysostom say, *they may be the knowledge of the scriptures*; with Tertullian we say, the *interpretation of the law*, (or word of God,) and with Eusebius, we call them the *word of God*."

[Bp. Jewell, in Dr. Thomas Scott's Commentary on Mat. xvi.

"Compare . . . that address [of Paul to the Elders of Ephesus,] and all that is recorded of mere elders, with the Epistle to Titus. Examine *his* powers in the island of Crete. To *him* are specified the due qualifications of a Presbyter, Bishop, or Elder. His clear credential from the Apostle Paul is, 'For this cause left I thee in Crete, that *thou* shouldst set in order the things that are wanting, and [that *thou* shouldst] ordain Elders in every city as I had appointed *thee*,'—and again, 'a man that is an heretic, after the first and second admonition, [*do thou*] reject: ordination, admonition, and rejection, (or degradation and excommunication,) are all committed to Titus personally. The Elders, as already seen, had no power given to them to 'reject' those who should speak 'perverse things,' or 'heresy'; Titus *had* that power. All this agrees perfectly with the case of Timothy. And nothing like it can be shown, any where in Scripture, of any who are distinctively called Elders or Presbyters. Is it not clear, then, that the recorded powers of Titus make him an officer of a grade superior to that which we must assign, resting only on the sacred record, to such Elders? THIS IS EPISCOPACY." [Episcopacy tested by Scripture, p. 26, N.Y. ed. 1835.

"If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbors by word or deed, so that the congregation be thereby offended; he shall advertise him that he presume not to come to the Lord's table, until he have openly declared himself to have truly repented and amended his former evil life, that the congregation may thereby be satisfied, &c."; "*provided*, that every minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be"

[Rubric.

"The office ensuing [for the burial of the dead] is not to be used for any unbaptised adults, *or any who die excommunicate*, or who have laid violent hands upon themselves." [Rubric.

"That person which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the Faithful as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto."

[The 33d of the Articles of Religion.

1. My first observation on these passages is, that as some of our brethren who deem themselves *par excellence* Evangelical, are accustomed to quote largely from the Reformers when it suits their purposes, it will be well for them to consult such eminent prelates as *Latimer* and *Jewell* before they denounce "true Catholics" for holding certain views in reference to the Priesthood in general and Confession in particular. The sentiment above quoted from Latimer is repeated in his Sermon on Rom. xiii., 8, 9; and in that on Matt. viii., 1, 2, 3, he goes somewhat farther: "To speak of right and true confession, I would to God it were kept in England, for it is a good thing. And those which find themselves grieved in conscience might go to a learned man, and there fetch of him comfort of the word of God, and so come to a quiet conscience; which is better and more to be regarded than all the riches of the world. *And sure it grieveth me much that such confessions are not kept in England*," &c. Jewell, in the Defence of his Apology, shows that in the early Church a public and solemn form of Absolution for *individual* penitents was in use. "The order hereof," he says, "as it is set forth by St. Cyprian, was this; the sinner by many outward gestures and tokens showed himself to be penitent and sorrowful for his sin; after that, he made humble confession thereof *before the whole congregation*, and desired his brethren to pray for him; lastly, the Bishop and the clergy laid their hands over him, and so *reconciled* him."[*] Bishop Ives, in the passage quoted by you, Mr. Editor, on the 10th of Nov., remarks, that when the Church in her Exhortation calls upon men to "repent or not come to the Holy Communion," she means repentance to be understood in an extended sense; "confession being considered either as made publicly in the Church, or as made privately to God through the Priesthood. Hence I infer (he continues) that she did not intend in this Exhortation to encourage the idea, that the sinner who by the grievousness of his sin had *separated himself from communion with Christ*, might nevertheless by the mere '*virtue of repentance*,' without priestly absolution be *restored* to his fellowship." Now whether the Bishop is correct or not in his judgment of the meaning of the Church, it is very plain that he is marvellously sustained by the Reformer Jewell, (backed by Dr. Thomas Scott) in reference to the power of the Christian Minister to *restore* to the company and unity of the faithful, and thus to "loose" the penitent separatist; and that as to public confession, he has, according to the same Reformer, the practice of the early Church to sanction and encourage him.[†]

2. My next remark is, that according to the provisions of the Church a repulsion from the Holy Communion consists of two parts; *first*, an Advertisement to the offender by the Minister repelling; and *secondly*, an early notice of the same by the Minister to his Ordinary. The Ordinary is not a mere Court of Appeal; for he may pronounce the repulsion to be unwarranted, and immediately restore the repelled, without waiting for an appeal. We rely on the Epistles to Timothy and Titus for evidence to prove the authority of Bishops in the ordination and degradation of Ministers. With equal reason we rely on the Epistle to Titus to show that Bishops alone have in their hands the authoritative exercise of excommunication or "rejection," Some Bishops, it is true, may, when cases of repulsion come before them, silently acquiesce in the decisions of the repelling Presbyters; it is respectfully submitted, however, that to give completeness to the discipline, they ought to "pronounce" their approval.

3. In the American branch of the Holy Catholic Church but one kind of excommunication is recognised, and *that*, with all due deference, I maintain, is not the "Lesser," but the "Greater" excommunication of the Church of England. In the Church of England "the less is an ecclesiastical censure, excluding the party from participation of the sacraments; the greater proceeds farther, and excludes him not only from these, but from the company of all Christians." The specific *word* under consideration occurs in the American Prayer Book but twice; in the Rubric preceding the Burial Service, and in the 33d Article. But the excommunication mentioned in the latter is manifestly the "Greater"; for it excludes from the whole multitude of the faithful. Unless, therefore, evidence to the contrary be adduced, we are justified in the conclusion that the excommunication mentioned in the Rubric is also the "greater." It will be said, perhaps, that the American Church recognizes the "lesser excommunication" in the Rubric preceding the Communion Office. But this opinion, I apprehend, cannot be sustained. The Rubric in question is founded on the precept of our Lord contained in St. Mat. xviii, 15–18. The trespassing brother, "after the first and second admonition," is to be reported to the Church; "but if he neglect to hear the Church, *let him be unto thee as an heathen man and a publican*." Whether the impenitent offender have been admonished, previously to his being reported to the Bishop, or not, he is, according to the Rubric, subjected to the penalty of excommunication; and if we comply with the injunction of our Master, *that* penalty will be the excommunication enforced by the 33d Article, viz: Let him be unto the Church as a Heathen and a Publican.

4. If these views are correct, the office for the burial of the dead is not to be used for any who have died under a sentence of repulsion or excommunication, *provided* the Minister repelling has duly reported the case to a *Bishop* having authority over him, and the Bishop, as such, has "pronounced" the solemn sentence. Instances may occur, on the one hand, of Ministers repelling without making report to a Bishop, and on the other hand, of extra judicial authority being exercised by Presbyters and Laymen, with the consent of the parties interested; but thoughtful Churchmen may well raise the inquiry, whether sound principle would not then be endangered; whether communicants would not be unrighteously deprived of their privileges; whether, in short, the agents in the administration of discipline so far from having any right to expect the fulfilment of the promise, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven," would not subject themselves to the charge of trespassing against their brethren.

Dec. 4, 1849. NON-EBORACUS.

---

[*] Whittingham's Standard Works, &c., III, 39.

[†] A Lay member of the P. E. Church in N. Carolina seems well aware, in his "Examination," of the weight of Jewell's authority, and therefore ushers himself into notice by giving the following extract from him: "We ought to give more credit to one private Layman, than to the whole council and to the Pope, if he bring better authority and more reason."

For the Churchman.

Dr. Forbes.

MR. EDITOR:—The case of the Rev. Dr. Forbes, gives rise to much remark wherever it is known, and to many painful reflections. I cannot help regarding it as a very sad case. The Dr. says, in his very short note to Dr. Berrian, "It having become my deep and conscientious conviction, that duty to God requires of me to unite myself to the One Holy Catholic and Apostolic Church, in Communion with the See of Rome, to which alone I feel that my allegiance is due." Ergo, I renounce the ministry of the Protestant Episcopal Church.

When Dr. Forbes was ordained to the ministry of the "Protestant Episcopal Church," HE professed to "believe in his heart that he was truly called, according to the will of our Lord Jesus Christ," to take upon himself the holy office. HE said he was persuaded that the holy Scriptures contain all doctrine necessary for eternal salvation, through faith in Jesus Christ." HE promised by the help of the Lord that he would give his faithful diligence "always *so* to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and *as this Church (P. E. Ch.) hath received the same*; according to the commandments of God." And that HE would "be ready, with all faithful diligence, *to banish and drive away from the Church all erroneous and strange doctrines*, contrary to God's word."

These professions and promises cover the whole ground of dispute between us, of the "Protestant Episcopal Church," and the Church of Rome. At the time of his ordination as a Protestant Episcopalian, his "deep and conscientious conviction was, that duty to God required of him" to take upon himself that ministry. Now, the Dr. tells us as a reason for the step which he has taken, that his "deep and conscientious conviction" is turned round precisely in the opposite direction. For twenty years, HE has been convinced that "the Church of Rome hath erred, not only in her living and manner of ceremonies, *but also in matters of faith*;" during which time, HE has labored "with faithful diligence to banish and drive away from the Church, all strange (Romish) doctrines contrary to God's word;" and now, all of a sudden, within a few weeks' time after his resignation of St. Luke's parish, his "deep and conscientious conviction" is, that after all, Rome is right; her errors are no errors; the "One Holy Catholic and Apostolic Church" is identified with the Communion of the See of Rome.

This is strange. To say the least of it, it is passing strange, that *two* such "deep and conscientious convictions," should have been the result of the honest working of one "deep and conscientious" mind. In so short a time too. There is only about a month between the "faithful diligence in banishing and driving away from the Church these erroneous and strange doctrines (of Rome,) contrary to God's Word;" and the "deep conviction" that the Communion of Rome, is identical with the "One Holy Catholic and Apostolic Church." What would Cranmer and Latimer, and Ridley and Hooper, *et alii*, say to this? The great moral struggle of the Reformation, in which our Anglo-Saxon forefathers thought their convictions as deep and conscientious, at least, as those of Dr. Forbes, passes with that brother as nothing. The mighty movement of God's Providence, whereby the English branch of the Church Catholic shook herself clean of the encrusted filthiness which had defiled her beauty, during the period of Rome's usurped dominion over her;—a movement, compared with which, there has never been another partaking more of the moral sublime, Dr. Forbes "feels" to have been a failure. ROME, with her *Papal Supremacy*, and the *worship of the Virgin*; and the *adoration of saints* departed; and *transubstantiation*, and *Purgatory*, et sic omnia; *Rome*, dyed with the blood of many a faithful martyr to the truth, which she has persecuted, ever since she set up her blasphemous claim to universal dominion; idolatrous and sanguinary Rome is now wooed and won by our deeply conscientious brother who has gone out from us; and he would fain persuade us that she is the Royal Bride of "the Son of Man,"—"all glorious within, having her clothing of wrought gold."

Has the Rev. Dr. Forbes mastered Barrow on the Pope's supremacy? Has he convinced himself that the facts and reasoning of that hitherto unanswered work, are inconclusive? let him give to the world the result of his labors, and state, step by step, the process by which he has come to the conclusion that the Pope is truly the center of unity to the "One Holy Catholic and Apostolic Church.

Away with such trifling; such an abuse of words; such irreverent reference to the deep responsibilities of conscience! A thousand such defections ought not shake the faith, or disturb the peace, of a single Protestant. They prove nothing but the weakness of the faith, or the want of proper information on the part of those who make themselves conspicuous by them. As at present advised, I shall continue, notwithstanding the deep, conscientious conviction of Dr. Forbes, to believe that Romanism and Catholicism, are not one and the same thing; but that they are opposite poles, which can never be brought together. The claim of "Papal supremacy" I shall continue to regard as an antichristian usurpation, of the honor due to our Lord and Saviour Jesus Christ, by the Bishops of Rome: and all the other corruptions of that corrupt Church, which have been appended to the Catholic faith, as happily exposed, and faithfully witnessed against by the Anglo-Catholic branch of the "One Holy Catholic and Apostolic Church," and by "the Protestant Episcopal Church in these United States."

Yours, A PROTESTANT EPISCOPALIAN.
Dec. 14, 1849.

THE CHURCHMAN.

NEW-YORK, SATURDAY, DEC. 22, 1849.

Powers of Vestries; Rights of Pew-Owners.

In this sublunary world Christians should dwell together in peace and unity. If they did, the law as to human relations would be reduced to the simple maxim "Thou shalt love thy neighbor as thyself," and where there was a doubt how far that should be extended, self would not have the predominance. But, as "the saints" are often forgetful of their duties and calling, and instead of exhibiting peace and good will strive with each other, legal functionaries are indispensably required to decide these contentions, and teach their authors where the line runs which they may not pass. And not only are civil affairs brought before the judicial tribunals, but those, also, relating to the Church. The State, for the promotion of religion, grants to its professors certain privileges and powers; it enables them to form incorporations, to enjoy property under certain restrictions, to appoint officers for its charge and control, and to do other acts appertaining to the temporal concerns of the Church or Society. These powers are wholly distinct from the spiritual authority of the Church, and can be altered or taken away without in the least interfering with the latter. The one is derived from the great Head of the Church, and si inalienable and indestructible by the power of man; the others may be accepted or rejected by the Church as beneficial or injurious to her interests, and the same power which gave can alter or modify them as it sees fit, in accordance with the established rules of legislation. As far as these privileges are concerned, it is expedient to know, for the sake of harmony and good order, what they are and how they may be exercised: a violation of them, or neglect of them, may lead to unhappy consequences, and prove highly injurious to the prosperity of a congregation or parish.

The *status* of the Church in this country is very different from what it is in England, where ecclesiastical law is a distinct science, regulated by many voluminous statutes, and settled by a long course of authoritative decisions, by officers appointed for the special purpose. Here, as for example, in this State, the statutes on Church matters are few in number, and very comprehensive in their details. Where disputes arise, they are determined by the common law judges, who settle them in the same way that they do any suit arising in the ordinary course of worldly business. Questions concerning property and the like legitimately come before them; other questions of a purely spiritual character, which will readily occur to the mind, cannot be determined by them, because they are beyond their province.

The ownership of a pew in a church edifice is one of those rights which may, without injustice or impropriety, be made the subject of judicial investigation. This has recently been the case, as it respects St. Peter's Church, Auburn. A pamphlet has been published, containing the opinion of Judge Maynard, with the report of the Vestry of the Church aforesaid, and several points have been ruled of great importance. These we purpose on the present occasion briefly to allude to. The statement of the case is as follows:—

"The Vestry of St. Peter's Church, Auburn, having contemplated an enlargement of their church edifice, a committee of the Vestry was appointed, to investigate the question of the powers of the Vestry, and of the rights of individual pew owners in the premises. The report of that committee was drawn up by Stephen A. Goodwin, Esq., one of the Vestry. The Vestry thereupon proceeded to enlarge their church edifice, upon a plan somewhat modified in form. During the progress of the work, a suit was brought against the Church by one of the pew owners, and an application was made to His Honor Judge Maynard, of the Supreme Court, for an injunction to restrain the Vestry from proceeding with the enlargement until they should give the pew owner security that they would on the completion of the enlargement convey to him a pew in the enlarged edifice, having the same relative position to the pulpit and chancel that the pew owned by him then held; the plan of enlargement adopted by the Vestry having been one which removed the pulpit and chancel farther from the pew. That application was successfully resisted by the Vestry, and the report of Mr. Goodwin was made the basis of his argument before the Judge. A statement of the case, the opinion, and report are published at the request of the Bishop of the Diocese of Western New York."

It appears from the statement of the case that Mr. George H Wood, now deceased, purchased the pew in 1833, when the church was erected, and received a deed without reservation or qualification; he died in 1844, intestate, leaving a widow, and only daughter, an infant, his heir-at-law. The former afterwards married Parliament Bronson; and the present husband and wife with the infant child are the plaintiffs in the suit. The pew originally was the fourth from a cross aisle running in front of the chancel, on the western wall side; the church was to be enlarged in the form of a cross, and a number of pews interposed between the said pew No. 55 and the chancel. They therefore prayed for an injunction until their demand as before stated was granted.

The defendants shewed by affidavits that the plan of enlargement was judicious, demanded by the wants of the congregation, and approved of by a majority of the owners of pews and attendants on the services.

It was contended by the plaintiff, Bronson, in person, that they had a legal interest in their pew as qualified real estate, and that the defendants had no right or authority to proceed in their attempt or impair the value or pleasantness of the pew without the consent of the plaintiffs.

The defendants counsel maintained, 1. That Bronson and wife had no interest in the suit. 2. That there was no averment of injury to the pew, and that the injunction was only asked to effect a compromise. 3. That the plaintiff sought by an indirect mode to compel a conveyance to them of a new pew, while no release of No. 55 could be made on account of the infancy of the heir-at-law. 4. That the defendants had full power to make the alteration without the consent of the plaintiffs. The latter only acquired by the deed *the right to use the pew during Divine Service*, and that in subordination to the legal and statutory rights of the trustees.

Judge Maynard decided—That the plaintiff Bronson and wife had no interest in the subject matter of the action or the relief sought. Mrs. Bronson's dower in the pew not having been assigned, and she having therefore no *right of possession* but a mere *right in action*. He then determined the motion, so far as the infant's rights were affected.

1. As to the *legal* rights of the parties.—The deed, though on its face a conveyance in fee simple absolute, only operates by way *of lease* of the pew for the purpose of occupancy during divine worship. The trustees have no power to give a deed in fee, but can only "demise, lease, and improve the same, &c., 3, R. S. (1st ed.) 295–6. sec. 4. Such a deed has effect only through the benign doctrine of *cy-pres* at common law, which gives effect to the intention of parties as near as it can without violating the rules of law. The owner can maintain trespass against an intruder; but his right of possession is "in subordination to the more general right of the trustees in the soil and freehold." He can only enter the Church by permission of the trustees (who have power to close the Church,) and for the purpose of religious worship.

The plaintiff's counsel makes a broader claim on account 1, of the large price paid for the pew, ($225.) and 2, because it was expected that the relative location of the parts of the Church (as to said pew,) should not be altered. The price of the pew, however, gave no increased legal rights—the deed is a contract *executed*—it contains no covenants to be performed in future, as to the non-alteration of the Church, or the relinquishment of any statutory powers of the trustees. It was therefore held subject to their power to "alter and repair."

Besides the repair and alteration contemplated does not interfere with the plaintiff's pew, or her possession of it. She is unmolested in the enjoyment of every thing granted by the deed. If the value of the pew is depreciated by the alteration, (which has not been shown,) it is by a contingency which should have been foreseen, and to which the purchase was subject.

2. As to the *equitable* rights, The *trustees* are bound, as such, to exercise their powers in a reasonable manner for the benefit of the members of the congregation, doing them, and each of them, as little injury as possible. This was abundantly shown in the present instance, and it was admitted by the plaintiff's counsel that the contemplated alteration was a proper and judicious improvement, necessary and beneficial to the members of the congregation, and in accordance with the wishes of a majority of the pew-owners. The injunction was therefore denied.

The report of Mr. Goodwin, which is also contained in this pamphlet, is a very learned and able production, and fully justifies the vestry in the course they adopted. Many of the points made in this document were afterwards confirmed by the learned judge who refused the injunction.

There are some reflections which we think may be profitably made on this transaction, and may serve to make men regard with greater reverence this species of property. As is well-known, pews are often looked upon as mere matters of merchandise and speculation. Sometimes an individual wholly unconnected with the congregation, or even with the Church, purchases one or more, in the hopes that he will be handsomely repaid for his enterprise, in the subsequent enhanced value of his *pew-property*. The feelings of the devout Churchman are wounded by the ostentatious and mercenary manner in which its benefits and advantages are set forth—a manner rather suited to the extolling of an article of worldly traffic, than the bestowal of the right of attending the worship of God in His holy temple. Something of this may be discerned in the reasons used in the course of the argument. The pew was thrown farther back from the pulpit and chancel—the price was rendered less for which it could be sold—the comfort of it was lessened. It does not appear that there were any special inconveniences occasioned by the greater distance—the grand objection was, that it would not be as merchantable a commodity after the alteration as before. People like to sit nearest the chancel, though those five or ten pews further off can see and hear just as well, and pray just as devoutly; and thus the topmost seats obtain a sort of *fancy* value.

Hence it is contended that when an alteration is made like that in question, each owner of a pew has a right to demand that his pew be moved forward, so that he may occupy relatively the same place he had before. This claim, however, has been very satisfactorily disposed of by the opinion of the learned judge. The owner obtains the right to sit in that particular spot, and takes the right, subject to future contingencies and changes. And this is highly reasonable. The Church is built that the worshippers may jointly share in the privileges of divine service. The building is suited to their wants and number; years pass on, and it is found too narrow for those who assemble in it, and by an alteration or enlargement, its capacity may be doubled. The expense is probably considerable, and must be defrayed by subscriptions or the sale of the new pews. If, in a temporal point of view, the new seats are more desirable than the old, an enhanced price must be paid for their occupation. The original pew holders are not deprived of any rights they possess, by the mere fact of an enlargement; if they are impeded or deprived of them, in carrying it out, doubtless a fair compensation would be rewarded. But this impediment or deprivation must be something real and tangible, not merely notional and fanciful. If, for example, the whole or a part of a pew is taken away, or if it is rendered unfit to occupy by reason of the alteration, such a claim might be adduced with justice.

As we have seen that the building which at first was more than sufficient for the wants of a parish must, in course of time, necessarily be found inadequate, it is a wise provision of the legislature which gives the vestry power to make alterations or enlargements suited to its growing wants, provided they are reasonable and judicious. It is to be wished that the parties interested would act harmoniously and in concord in all such cases, rejoice in the prosperity of the Church, cast no obstacles in the way of improvement, nor regard individual interests and supposed rights, more than the good and convenience of the whole congregation. Delays thus interposed may prove most injurious to the welfare and interests of the community, besides occasioning heartburnings, dissatisfaction and collisions, the effects of which will be felt long after the ostensible cause is removed. How careful, then, should members of the Church be not to interpose doubtful claims and make unreasonable demands which are productive only of annoyance and animosity. To prevent, as much as in us lies, this unhappy result, we have devoted some space to the highly important document before us, and hope that the wise determination of the learned judge will be extensively read, and followed as a useful and valuable authority in the matter of which it treats.

Reformation of the Prayer Book.

THE annexed extract will show that the wish to reform the Prayer Book is not felt solely on the part of those who are inclined toward Rome. In some dioceses, as Ohio and Massachusetts, the desire is openly expressed for alterations in the opposite direction. Probably the "Christian Witness" can inform us whether there is a Professor Greenleaf, a "distinguished Episcopalian," as stated below, to what Church he belongs, and whether he holds the opinions here ascribed to him. If the account is true, some seasonable warnings to his readers might not be amiss:

PUSEYISM AND ITS PATERNITY.—Professor Greenleaf, a distinguished Episcopalian, who filled the law department in Harvard College, in a letter recently written by him, says;

"I have long been convinced that Puseyism was the legitimate fruit of the unreformed portion of our liturgy offices and ceremonies, and that we should never be clear of this error until we complete our reformation begun by Edward VI. A vigorous Protestant graft on a Romish stalk, with an intention of cutting away every Romish branch as soon as the Protestant graft was well in bearing. But Elizabeth prevented this, and hence the Church has continued to produce two sorts of fruits; and the cultivation more recently bestowed on the Romish branch has caused it to outgrow and choke the other. The only remedy is a revisal of our liturgy and symbols, to clear them of all those parts on which these popish errors are hung. They should not be suffered any longer like the children of the captive Jews of old, to speak 'half in the speech of Ashdod.'"—[N. Y. Observer.

The "Episcopal Recorder" is improving. Last week it only gave half a column of the usual effusions against the "Churchman." To see a paper notorious for its unfairness and discourtesy towards those from whom it differs on doctrinal points, reading a solemn lecture on courtesy is amusing enough, and at the same time humiliating. As to the iterations by the editor, of "things which are not," we would affectionately advise our "dear brethren," prayerfully to read Dr. Isaac Barrow's 17th Sermon on the "Folly of Slander." They will there be instructed both how to "KNOW" and to "HEAL" themselves.

We share in the following expression of good will from the Banner.

NEW DIOCESE.—From the report, in our Church Intelligence, it will be seen that a new Diocese has been organized in the state of Texas. We gladly welcome this new and distant Diocese to our number, and trust the Church therein may largely share the progress and prosperity which have attended this State, since its union with our confederacy.

REPORT OF THE SUNDAY SCHOOL UNION.—This document appears almost entire on our first page. It has been carefully prepared, and will be found both interesting and instructive. This Church institution has been so fiercely and wrongfully assailed, that we feel it a duty to publish this defence, and cordially invite the attention of our readers. We hope that the hint as to the increase of its disposable funds will not be thrown away.

☞ For many items of interest, omitted in our last, and several new advertisements, see 4th page.

TO CORRESPONDENTS.

"An Albanian," "N. C.," "A Rural Pastor," and "A. T." are received.
The *Ashtabula* papers are under consideration.

Foreign Intelligence.

The *Hibernia* arrived at this port on Tuesday morning last. We have received our files at so late a period, that we must defer much of the Church intelligence to another number.

In consequence of the change in the French ministry General De Lamoriciere returns from St. Petersburg, and General De Beaumont from Vienna. Louis Napoleon continues to make himself popular with the *ouvriers*.

The Pope has not returned to Rome, nor is it yet known when he will. The report now is, that the French and Austrian forces are to be diminished, and that the Spaniards are to remain.

The new German Parliament on the Prussian plan is soon to meet at Erfurt. Austria is highly displeased, but Prussia is firm.

In consequence of the settlement of the differences between Turkey and Russia, the English and French fleets will soon quit the Dardanelles.

The king of Bokhara is dead. He was noted for his cruel conduct towards some English officers, and was visited by the Rev. Jos. Wolff at the peril of his life. It is supposed that any English prisoners remaining there will be released.

The *English Churchman* says that Lord Palmerston is very decided on the Mosquito question, and that a squadron has been ordered to *cruise* on that coast. We trust this is only rumor.

The same paper says that Archdeacon Wilberforce has in preparation a work on *Baptism*.

We are happy to announce that those who undertook the painful, but necessary task of seeking some private explanation of certain opinions apparently set forth in the writings of Dr. Hinds, have been so far satisfied, that the intention of opposing his confirmation has been abandoned.—*Eng. Churchman.*

It is stated as certain that the French Cabinet has given notice to the British government of its intention not to continue the 26 cruisers on the coast of Africa, as agreed to by the convention signed in 1845 by the Duc De Broglie. This resolution is it appears, based on the inutility of the forces, as averred by the Anti-Slavery Society itself, to render the service required, and positive evil the station is otherwise productive of.—*Ibid.*

It is expected that the Bishops-elect of Llandaff, Madras, and Norwich, will be consecrated on the second Sunday in Advent.—*Ibid.*

The Bishop of Bombay has returned to England in consequence of ill health.

The *Evenement* states that M. M. Pasquier, Guizot, and Mole have offered their support to the President of the Republic on certain conditions, the first of which is that an appeal should be made to the country in order to prolong the term of Louis Bonaparte's power.

New Publications.

THE ILIAD OF HOMER, translated into English Blank Verse by William Cowper. Edited by Southey, with Notes by M. A. Dwight. New York: G. P. Putnam. 1850.

We are happy to see so beautiful an edition of this excellent translation. Inferior in beauty of diction and melody of rhythm to Pope's, it far surpasses it in power, vigor, and resemblance to the original. What Bentley said to Pope, "Your translation is a very pretty poem, but you must not call it Homer," is perfectly just. Cowper wisely adopted the medium of blank verse: and though there are many obscure passages to the unclassical reader by reason of the inversions and contortions of construction in which he indulges, and which become perplexing in the harsh and unyielding garb of the modern tongue, in general he gives a spirited, harmonious, and faithful transcript of the ancient bard.

He published two editions of this work: the first when in the full possession of his faculties and powers, after deep study and a careful examination of authorities, and with a glow of animation which hopefully sustained him amid all his labours: the second was undertaken late in life, when he was dispirited and broken down by disease, and the alterations were made to please others and not himself. Hence Southey, the English editor, has preferred the former; and the same is now reprinted. Mr. Dwight, the author of a learned work on Ancient Mythology, has enriched the volume with some valuable notes on that subject. And Prof. Felton and Miss Peabody have also contributed valuable aid in the departments of criticism and illustration. Some of the notes of the latter are very ingenious, as when we are told that Juno is the personification of *conservation*; "she is persistent, obstinate, acting from no idea, but often uses a superficial reasoning, and refers to Fate, with which she upbraids Jupiter Jupiter is the intellectual power or, the will, and by their union, or rather from their antagonism, the course of things proceeds with perpetual vicissitude, but with a good deal of life." We humbly apprehend the same thing may be said in a limited degree of certain relations in these modern days. The notes of the translator also have been diligently retained. The American editor promises an edition of the Odyssey, in case the present undertaking is adequately remunerated. We cordially hope that his just expectations will be fully realized.

GRAY'S ELEGY, with 33 Illustrations on Wood, by R. S. Gilbert. Philadelphia: G. S. Appleton. 1850.

This reprint of an English work has been published in a charming manner by the Messrs. Appleton. The illustrations in the English edition have been designed and painted by some of the most eminent artists in that country, and have been taken in wood to show the vast improvement that has been made in that branch of art. Some of them are very happy, indeed, one or two, perhaps, are too literal, as the 30th, "Here rests his head upon the lap of Earth," where the youth is apparently reposing in sleep under an "umbrageous tree." The American artist has done his part in a very creditable manner, and the paper and print are very beautiful, with appropriate binding.

RECOLLECTIONS OF DEPARTED FRIENDS. By the Rev. Dr. Berrian. Stanford and Swords. 1850.

The rev. author is remarkably felicitous in this department. Among the notices before us are the Funeral Sermons of Bishop Hobart, Drs. Lyell and Rudd, and David B. Ogden. There is also an interesting Memoir of Dr. E. H. Delafield, of considerable length, which may profitably be recommended to our youthful readers for the instructive lessons which it teaches. Never was there a finer illustration of the text, "They that seek me early shall find me." There are also obituary notices of the Rev. Messrs. Duffie, Irving, and Crosby, and several departed parishioners, whose memory is held in grateful recollection by their faithful and affectionate pastor. The unaffected style, the warm feelings, the fervent piety, the chastened spirit, and the nice discrimination of character exhibited in this little volume must render it highly acceptable, not only to the members of the parish over which Dr. Berrian so worthily presides, but to all those who love the delineations of Christian faith and devotion, displayed in the ways of Christ's Holy Apostolic Church.

We are indebted to
handsome copy of the
THE CHURCH, bound
already commended t
printed in a compact a
type, and the whole
nient for use. It is
gilt, and embellished
It opens back very e
vantage.

WYATT'S CHRISTIAN
lies and individuals, b
3rd edition, "revised
There is a Church ch
manual which peculia
mendation. The Pray
from the Liturgy, and
Collects are added for
and for various event
are so arranged that
serted. An impressiv
milies on the Duty of
The collection is rich
under various circums

COUSIN BERTHA'S ST
appeared in a very nea
"THE VAST ARMY," on
admirable Allegories.
safely be recommende
of suitable gifts for the

They have also pu
AFRICAN MISSION, by
not had time to examin

THE WHALE AND HI
Cheever. Harp

An exceedingly att
youths. It describes
several varieties, with
tending its chase and
escapes and fearful pe
occupation are vividly
pictures, which are we
is very neat.

The same firm have
Professor Anthon on A
HISTORY OF SPANISH L
2nd Vol. of CHALME
which shall receive an
thanks to Mr. Putnan
HOMET, with some oth
Lea and Blanchard, P
VILLE'S PHYSICAL GEOG
ceive due attention.

THE SPONSOR'S GIFT
published by Stanford
little work on this subj
ture warrant for the ri
antiquity; its nature an
the qualifications for
in the Prayer Book,
supposing it a mere ex
and of requiring a ce
agony, and assurance
cumbent on those who
tismal vows are also fa
directions are given for
be widely circulated.

HUMES HISTORY OF E
Phillips, S

This valuable repri
conclusion. Another v
lication. The present
Charles I. and the Cr
neatness of execution i

SHAKSPEARE'S PLAYS
Night, or What you W
the same house. It is
trait of Olivia. Som
curred, the publishers
Dec. 15, Nos. 6 and 7
the succeeding numbers
Additional aid has bee

THE SACRAMENT OF
by a Minister of the F
liever of "the Cathol
Appletons, advocates
the corrupt teaching
the subject of Penan
the opinion of the aut
space will, we trust, be
week.

THE EVERGREEN.
periodical has been pu
derdonk, who will publi
next. We have been p
ume for the present
handsome appearance.
of edifying reading ma
articles, the book no
criminating, and is
churches and landscap
to keep up its characte
as a sound and useful C
be happy to find that a
will reward the enterp

Domestic

DIOCESE OF NEW YORK
Bishop of N

Wednesday, Decem
Mark's Church, New
confirmed 26 persons,

Sunday 6, A.M.—The
Church, North Brooklyn
of the parish, the Rev. C
the Holy Order of Prie
nation was read by the
tor of the Church of
the Sentence of Consecr
Diller, Rector of St.
Morning Prayer was s
Haskins, Rector of St.
burgh, the Lessons bei
Parker, Missionary of t
Saviour, New York.
was said by the Bishop
D. D., President of the
Diocese reading the Epi
Johnson, D. D., Rector
lyn, reading the Gospel
ed by the Bishop. The
was presented by the R
Church of the Epiphany
on of hands the Rev. D
Messrs. Diller and Jone

Evening.—In the sa
Confirmation. Evening
Thomas Cook; the Less
Samuel M. Haskins a
the Sermon was prea
Diller. 22 persons we
delivered by the Bishop

Friday, 7, P.M.—In
burgh, the Bishop pre
sons. The Rt. Rev. Dr.
ary Bishop at Consta
vices.

Second Sunday in A
Church, Yonkers, the B
ed 26 persons.

P.M.—In St. John's C
ed and confirmed 4 pers

This was the last s
the course of it the Bi
Consecrated 5 Church

We are indebted to the same publishers for a handsome copy of the PRAYER BOOK and LESSONS OF THE CHURCH, bound together in 24mo. We have already commended the former: the Lessons are printed in a compact and small but clear and legible type, and the whole volume is remarkably convenient for use. It is richly bound in morocco, and gilt, and embellished on the covers with the Cross. It opens back very easily, which is a great advantage.

WYATT'S CHRISTIAN OFFICES, for the use of families and individuals, by the same publishers, is the 3rd edition, "revised and materially improved." There is a Church character about this excellent manual which peculiarly entitles it to our recommendation. The Prayers for families are compiled from the Liturgy, and also from Cotterill and Jenks. Collects are added for the great Festivals and Fasts, and for various events, and the ordinary prayers are so arranged that they can be appropriately inserted. An impressive address to the Heads of Families on the Duty of Family Religion is prefixed. The collection is rich in prayers for individuals under various circumstances.

COUSIN BERTHA'S STORIES, by M. N. M. has reappeared in a very neat form for the holidays: also "THE VAST ARMY," one of the Rev Edward Monro's admirable Allegories. These excellent works may safely be recommended to those who are in search of suitable gifts for their children.

They have also published the HISTORY OF THE AFRICAN MISSION, by Mrs. Hening, which we have not had time to examine.

THE WHALE AND HIS CAPTORS. By Rev. H. T. Cheever. Harper and Brothers. 1849.

An exceedingly attractive and useful book for youths. It describes the monster of the deep in its several varieties, with all the stirring incidents attending its chase and capture. The hair-breadth escapes and fearful perils of those engaged in this occupation are vividly described. There are several pictures, which are well done, and the typography is very neat.

The same firm have sent us the very able work of Professor Anthon on ANCIENT GEOGRAPHY, TICKNOR'S HISTORY OF SPANISH LITERATURE, Vol. I., and the 2nd Vol. of CHALMER'S INSTITUTES OF THEOLOGY, which shall receive an early notice. We return our thanks to Mr. Putnam for IRVING'S LIFE OF MAHOMET, with some other volumes; and to Messsrs. Lea and Blanchard, Philadelphia, for Mrs. SOMERVILLE'S PHYSICAL GEOGRAPHY, which also shall receive due attention.

THE SPONSOR'S GIFT, by Rev. N. S. Richardson, published by Stanford and Swords, is an excellent little work on this subject. It sets forth the Scripture warrant for the rite, and its confirmation from antiquity; its nature and benefit as a means of grace: the qualifications for duly receiving it as set forth in the Prayer Book, and points out the error of supposing it a mere external form, on the one hand, and of requiring a certain unnatural excitement, agony, and assurance on the other. The duties incumbent on those who have thus renewed their baptismal vows are also faithfully explained, and plain directions are given for their performance. It should be widely circulated.

HUMES HISTORY OF ENGLAND. Vol. V. Boston: Phillips, Sampson, and Co.

This valuable reprint is drawing rapidly to a conclusion. Another volume will complete the publication. The present comprehends the reign of Charles I. and the Cromwellian Usurpation. The neatness of execution is fully preserved.

SHAKSPEARE'S PLAYS, No. 4, containing "Twelfth Night, or What you Will," has also appeared, from the same house. It is embellished with a fine portrait of Olivia. Some delay having hitherto occurred, the publishers state that No. 5 will appear Dec. 15, Nos. 6 and 7 on the 1st of January, and the succeeding numbers every two weeks thereafter. Additional aid has been secured for this purpose.

THE SACRAMENT OF REPENTANCE, a Plain Tract, by a Minister of the Protestant Church, but a Believer of "the Catholic Faith," published by the Appletons, advocates avowedly and undesignedly the corrupt teaching of the Church of Rome on the subject of Penance as a Sacrament. This in the opinion of the author is Catholic Truth. More space will, we trust, be devoted to this *brochure* next week.

THE EVERGREEN. We learn that this excellent periodical has been purchased by Mr. Wm. H. Onderdonk, who will publish it after the 1st of January next. We have been presented with the bound volume for the present year, which makes a very handsome appearance. It contains a large amount of edifying reading matter, especially the historical articles, the book notices are judicious and discriminating, and is embellished with views of churches and landscapes. Every effort will be used to keep up its character and maintain its influence as a sound and useful Church journal, and we shall be happy to find that an increased list of subscribers will reward the enterprise of our esteemed friend.

Domestic Intelligence.

DIOCESE OF NEW YORK. *Episcopal Offices by the Bishop of New Hampshire.*

Wednesday, December 5,—Evening.—In St. Mark's Church, New York, the Bishop preached, confirmed 26 persons, and addressed the candidates.

Sunday 6, A.M.—The Bishop consecrated Christ Church, North Brooklyn, and admitted the minister of the parish, the Rev. Charles Reynolds, Deacon, to the Holy Order of Priests. The Instrument of Donation was read by the Rev. Robert I. Walker, Rector of the Church of the Ascension, Greenpoint; the Sentence of Consecration, by the Rev. Jacob W. Diller, Rector of St. Luke's Church, Brooklyn; Morning Prayer was said by the Rev. Samuel M. Haskins, Rector of St. Mark's Church, Williamsburgh, the Lessons being read by the Rev. B. C. C. Parker, Missionary of the Floating Church of our Saviour, New York. The Ante-Communion Office was said by the Bishop, the Rev. William Berrian, D. D., President of the Standing Committee of the Diocese reading the Epistle, and the Rev. Samuel R. Johnson, D. D., Rector of St. John's Church, Brooklyn, reading the Gospel. The Sermon was preached by the Bishop. The candidate for the Priesthood was presented by the Rev. Lot Jones, Rector of the Church of the Epiphany, New York. In the laying on of hands the Rev. Drs. Berrian and Vinton, and Messrs. Diller and Jones united.

Evening.—In the same Church, the Bishop held a Confirmation. Evening Prayer was said by the Rev. Thomas Cook; the Lessons were read by the Rev. Samuel M. Haskins and the Rev. Thomas Clark; the Sermon was preached by the Rev. Jacob W. Diller. 22 persons were confirmed, and an address delivered by the Bishop.

Friday, 7, P.M.—In St. George's Church, Newburgh, the Bishop preached and confirmed 17 persons. The Rt. Rev. Dr. Southgate, Foreign Missionary Bishop at Constantinople, assisted in the Services.

Second Sunday in Advent, 8, A.M.—In St. John's Church, Yonkers, the Bishop preached and confirmed 26 persons.

P.M.—In St. John's Chapel, Tuckahoe, he preached and confirmed 4 persons.

This was the last service of the Visitation. In the course of it the Bishop has Ordained 2 Priests, Consecrated 5 Churches, Officiated 44 times in 41 Parishes, and Confirmed 540 persons. In the discharge of these duties he has travelled within the Diocese about 800 miles—to which are to be added the 500 miles of journey to and from his residence in New Hampshire.

We hope to welcome the good Bishop to the Diocese again, as we learn that the Standing Committee have invited him to continue to perform Episcopal Duties among us for another three months—that is, until Easter. If, on his return home, he is able to accept the invitation, it is probable that he will spend several among us, in Lent, and hold Confirmations in the Cities of New York and Brooklyn.

The Rev. Thomas Applegate, Deacon, has been recommended for Priests Orders by the Standing Committee of this Diocese.

Letters Dimissory from the Diocese of New York have been granted to the Rev. Samuel L. Southard, to the Diocese of New Jersey, and to the Rev. Richard Whittingham, Jr., to Western New York.

The Rev. Samuel Cox, Jr., Deacon, has been received into this Diocese upon a Letter Dimissory from the Bishop of Pennsylvania.

Mr. Robert Holden, a Candidate for Orders, in this Diocese has been transferred to the jurisdiction of the Bishop of New Jersey.

NEW JERSEY.—We give entire the admirable address of Bishop Doane from the *Missionary:*

"THE ADDRESS, BY THE BISHOP OF NEW JERSEY, AT THE LAYING OF THE CORNER STONE OF 'THE HOUSE OF PRAYER,' AT NEWARK; NOVEMBER 25, 1849.

"'Mine house shall be called a house of prayer, for all people.'—How admirable the impression, which these words convey, of the provident goodness of God! He is in heaven, and men are on the earth. They are needy and dependent. He is the source of every good. He would supply their temporal wants. And He sets up, in Heaven, the storehouse of His providence; and sends to earth the golden key of prayer, to open all its wealth. He would exalt their spiritual nature, by the promise of a better hope, that shall outlive all time. And the Cross of Jesus, like that mystic ladder, in the Patriarch's dream, is reared, from earth to heaven; and prayers, the winged messengers, that ascend upon it, with their penitence and praise, and bring again the comforts of His pardon, and the blessings of His grace. He would prepare them, here, for the inheritance, which is reserved for them, hereafter; and sustain them, undismayed by the trials of life, and uncorrupted by its temptations. And He sets up His holy Church; lays its foundations deep and strong, that not even the powers of hell shall harm them; opens its gates wide, that the nations of the whole earth may flow into it; and, storing it with His pure word of truth, and opening in it the precious fountains of His comfortable sacraments, and promising to be with its ministering servants, even unto the end of the world, He accepts it, as His house, and declares, that it shall forever be the 'house of prayer, for all people.' Even 'the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord,' keeping His Sabbaths from pollution, and taking hold of His covenant, 'even them,' saith He, 'will I bring to My holy mountain, and make them joyful, in My house of prayer; their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer, for all people.'

"The Cross of our Lord Jesus Christ, always excepted, our holy and merciful religion reveals no conception so sublime, and offers no provision so affecting, as this divine appointment, of a House of Prayer. We have all had a father's home. And, as most of us have been compelled to wander from it, so most of us have felt that sinking sickness of the heart, which even the bravest and the strongest feel, at the remembrance of their distance from its doors. In hours, like this, who has not breathed, from the deep heart, the Psalmist's sigh: "Oh, that I had wings, like a dove: for then would I flee away, and be at rest!" In hours like this, who has not hailed, with joyous tears, the slightest token, that was hallowed by the memories of home! And who, in hours like this, would not feel all his bosom melted with delight, if, in all his wanderings, there were still one sacred spot, where all the words he spoke, and all the tears he shed, and all the love that swelled his heart, were heard and seen and felt, at home; where he might pour out, on his father's bosom, the doubts or fears, the joys or woes, of his lone spirit; and receive his father's counsel, his father's consolation, and his father's blessing!

"As mortals, and as sinners, we are wanderers all, upon the burning wastes, or stormy seas of life. We are 'pilgrims and sojourners, as all our fathers were;' having 'no continuing city here,' but ever 'seeking one to come.' God is our common Father. Heaven, though the grave, and, still more, our transgressions, divide us, from it, is the home for which we long. And, though our journey towards it be laborious, though the voyage of our life be upon stormy seas, and under threatening skies, there is one spot, which the tempests cannot reach, and one place—the house where prayers are made to God—which is the foretaste and the pledge of heaven.—Thither, the weary foot may ever tend, and be assured of rest. Thither, the clouded eye may ever turn, and find it radiant with the fairest light of heaven. Thither, the burthened or the broken heart may go; and lay down all its load of sin, and find a healing unction for its hurts. It is their Father's house: and they may make their penitent confession there, to Him: and He will hear them, and forgive. It is their Father's house: and they may make their humble supplication there; and all their wants shall be supplied. It is their Father's house: and there the children all may go; and find His ear forever open, and receive His wise instructions, His precious comforts, and His heavenly blessing. There is no distinction there, for they are all His children; and whether their worship rise to Him beneath the tropics, or at the pole, they are gathered in one Temple, to His gracious eye: and whether their prayers descend from old Cathedral's 'high embowed roof,' or from the log chapel of some Indian Missionary, they are, to His ear, offered from one altar. He is a Spirit. He fills all places. He reads all hearts. The faithful worshippers, that worship Him, 'in spirit and in truth,' are heard, and accepted. He meets them, on His holy mountain. He graciously receives the homage of their hearts. He makes them joyful, in His house of prayer. For His house—so great is His goodness, and so provident His love—His house is 'the house of prayer, for all people.'

"Dear, reverend brother, beloved friends, respected fellow citizens, it is in furtherance of this great and glorious work, so gracious for men, so highly favored of the Lord, that we have been engaged to-day. Encouraged by your presence, and aided by your suffrages, I have now laid, in the name of God, and according to the order of His Ghurch, the foundation of 'The House of Prayer.' True hearts and willing hands have made it certain, as man's work can be certain, that, what is now begun, will go on, to immediate completion; and the building, to be erected here, devoted to its sacred uses, set forth, forever, by its simple, beautiful, affecting, name, the office of a Church; and be, through ages yet to come, what God declares His Church to be, 'a house of prayer, for all people.' A fitter time, to speak of this, will be, when all the 'beauty of its holiness,' shall be accumulated here; and God shll take it for His own. But there are points of present interest, peculiar to this enterprize, which call for notice now.

"The erection of 'the House of Prayer,' is a beautiful illustration of the sound principle, that the true growth of the Church is from within, outward. It is so, that men grow, from the embryo, on. It is so that trees grow, from the acorn, out, and up. The God of nature is the God of grace. It was so that the Church grew, from Jerusalem, abroad. It is so that the Church should ever grow, from living centers, all around. When the Church grows from without, it is for convenience, or for interest, or for strife, or for the name of it. Men say, it is too far to go to the next Church. We must have one here. Or they say, our property would be enhanced in value, if we had a Church. Or they say, such and such have places here; why should not we? Or they say, they have built a church at this place, or at that. It is a shame, if we cannot. When the Church grows in any of these ways, it only seems to grow. It is an artificial, not a natural—a forced, nst a spontaneous growth. You cannot make a child grow so, or a vine. The vine grows, from the outward impulse of the sap, layer upon layer. The child grows, from the outward impulse of the blood, stature upon stature. The true growth of the Church is from the heart, by love: the sap of the spiritual Vine; the blood of the one Body, in Christ Jesus. When men, who love the Church, open their hearts, to win in others, to its love; when men who have the Church, open their hands, to bring in others, to its heavenly comforts: then, the Church grows outward, from within; it grows, by love; it grows. It is so here, to-day, thank God!

"The *House of Prayer* has been erected, with an admirable exclusion of the selfish, and commercial principle in Church building. Men have said, 'a Church is needed in the North Ward of the City of Newark.' A providential opening invites its erection, at this time. We can combine and furnish the ability. We will build it, if God help us. We do it, from no personal consideration. We reserve no claim for places in it. We look for no individual advantage from it. When it is built, it will be for them, who will, to occupy it. So it serve men, and glorify God, our object is effected. This is right. The Church is the House of God. He permits men, indeed, to build it. But, it is for Him, not for themselves. How can they sell out, what they devote to Him? How can they own that, on which they set His name? How can we make our Father's house, 'a house of merchandize?'

"In the erection of the *House of Prayer*, an excellent example has been given, of the avoidance of all debt. Before the ground was broken, the means of its erection were insured. As David, though he might not build the temple of the Lord, had every thing prepared, and in abundance. Men have, or they have not, ability, to build a Church. If they have not, He, who withholds the one, will not require the other. Only, to dwell in houses of cedar, and to be clothed in purple and fine linen, and to fare sumptuously every day, may be accounted as ability, by Him; and so revealed to them, when they would give a world, but to retrieve the past. But Churches may be built, at various cost. Some can come up to fifteen hundred dollars. Let them build for that. Or fifty thousand—let them build for that. Or fifteen thousand; let them build for that. Only let them build what can be kept. Let them bind no burthens upon them, that shall come after, which they cannot bear. Let them leave no opening, for a writ to enter in. Nor expose the ministry of the Gospel to interruption, from the ministers of the law. No house of prayer should ever be in debt.

"The house to be erected here, is to be called 'The House of Prayer.' If it sustain that name, the morning and the evening service will be said in it, as long as stone shall stand on stone. It never will be shut against the wayfarer, who seeks a sacred home, for self-communion and communion with His God. It never will exclude, whom God hath not excluded; but will be, in deed and truth, 'a house of prayer, for all people.'

"Churchmen of Newark, this is a day to thank God for. Three years have not yet past, since, at the laying of the corner stone of Grace Church, one was bold to say: 'The work we do, this day, is but the earnest and the pledge of more. From the two altars of our holy faith, a third shall spring, more readily, by far, than, from the first, the second. Not three, nor five, would meet our duty, or would task our strength.' The third, a perfect gem for beauty, 'Christ Free Mission Church,' is now well nigh completed; and the fourth is here. 'What hath God wrought!' What shall God not work, if your hearts be opened, to receive His grace! 'Not unto us, O Lord, not unto us, but unto Thy name, give the praise; for Thy loving mercy, and for Thy truth's sake!'"

PENNSYLVANIA.—On Sunday, Nov. 25, Bishop Potter visited St. James's Church, Kingsessing, and confirmed 13 persons.—*Banner.*

SOUTH CAROLINA.—*Episcopal Acts of the Bishop.*—12th, Sunday.—At Calvary Church, Glen Springs, Morning Prayer and the Ante-Communion were said by the Minister, I preached, confirmed 5 persons, and administered the Holy Communion, assisted by the Deacon.

16th.—At Greenville, Morning Prayer was said by the Rev. J. D. McCullough, the Ante-Communion by the Rector, (Rev. T. S. Arthur,) I preached, confirmed 13 persons, and administered the Holy Communion. After Evening Prayer at night by the Rector, and a Sermon by Rev. J. D. McCullough, I confirmed two servants.

19th.—Sunday, same Church, Morning Prayer and the Ante-Communion by the Rector, (Rev. A. H. Cornish,) I preached, confirmed 5 persons, and, assisted by the Rector, administered the Lord's Supper.

22nd.—At Abbeville, Morning Prayer and the Ante-Communion by the Rev. Mr. A. H. Cornish, I preached, confirmed one person, and administered the Holy Communion to 11 persons.

Sept. 2nd.—Sunday, at Winnsborough, St. John's Church, I officiated in the desk, pulpit, and chancel. There were present about 100, and at the Communion 11 persons. I also administered adult baptism, and confirmed one person.

10th.—To a sick member of St. John's, Hampstead, in her chamber, I administered the holy rite of confirmation, the Pastor (Rev. A. W. Marshall) being present.

21st.—Feast of St. Matthew.—At Grace Church, Sullivan's Island, I preached, and confirmed 4 persons.

26th.—At Walterborough, Morning Prayer was read by the Rector; I preached, and confirmed 5 persons.

10th.—On a canonical visit to St. Luke's Parish, Bluffton, Morning Prayer was said by the Rector; the lesson read by his assistant; I preached, and confirmed 7 persons, the majority being males, which is not usual.

26th, Sunday.—At St. Paul's Church, Radcliffeborough, the Rev. E. C. Logan was admitted to the Holy Order of Priests. The Sermon was preached by the Rev. P. Trapier, who presented the candidate, and, with the Rev. Dr. Hanckel and the Rev. J. S. Hanckel, united in the imposition of hands.

Nov. 7.—At St. Paul's Church, Radcliffeborough, after Morning Prayer by the Assistant Minister, I preached, and administered confirmation to 56 persons from six of the congregations in Charleston.—*Charleston Gospel Messenger.*

OHIO.—*Ordination.*—The Rev. Chandler Robbins was ordained to the Priesthood on the 2nd inst., in Christ Church, Springfield, by Bishop McIlvaine. The candidate was presented by the Rev. A. Blake, who with the Rev. C. B. Stout, united in the imposition of hands. The Bishop preached twice during the day, and confirmed three persons in the afternoon.—*W. Episcopalian.*

INDIANA.—At the request of several friends of Rev. Mr. Loutrel we insert the following document:—

From the Lafayette (Indiana) Daily Journal of Wednesday, November 28, 1849.

ST. JOHN'S CHURCH, LAFAYETTE, IND., November 26th, 1849.—At a meeting of the churchwardens and vestrymen of St. John's Church, Lafayette. Present—Robert Jones, Sen., and Joseph undt, wardens; Cyrus Ball, John Taylor, and James G. Carnahan, vestrymen.

Robert Jones was called to the chair, and James G. Carnahan appointed clerk, *pro tem.*

The meeting being organised, a letter was introduced and read from the Rev. Mr. Croes, of Terre Haute, Indiana, together with an extract from a letter of Bishop McIlvaine's, asking for evidence with regard to Mr. Loutrel's having officiated during the time of his suspension. It was thereupon

Resolved, by the Vestry, That to the best of their knowledge Mr. Loutrel had not officiated during his supposed suspension from the 18th of June to the 13th of September. It was further unanimously

Resolved, That in the opinion of the Vestry the suspension of the Right Rev. Bishop of Ohio was removed by the presence of Mr. Loutrel at his trial at Columbus, Ohio, Sept. 13th.

Resolved further, That in the opinion of the Vestry, Mr. Loutrel's conduct as a gentleman and minister, during his sojourn here has been highly commendatory, and his preaching such as is calculated to not only sustain the present position of the Church, but to build it up and establish it, and that he has the entire good will and confidence of the whole Church, and their earnest request to go on with the ministration of the affairs of the same.

Resolved further, That it is the opinion of the Vestry that the Right Rev. Bishop of Ohio ought immediately to administer by letter his admonition, and transfer Mr. Loutrel to the Diocese of Indiana, and further, that he ought to see that he, Mr. Loutrel, is re-imbursed for his expenditure in going to and returning from trial in Columbus.

Resolved further, That a copy of the foregoing proceedings be forwarded to Bishop Kemper, and likewise through Rev. Mr. Croes, of Terre Haute, to Bishop McIlvaine, of Ohio.

Resolved further, That a copy of the foregoing resolutions be sent to the editors of the Gambier Observer and Lafayette Daily Journal, with request to publish the same.

Attest, JAMES G. CARNAHAN, Clerk, *pro tem.*

NOTE.—Rev. Mr. Croes informs us in a short note that his only agency in the above transaction, was to enquire into the fact of Mr. Loutrel's having officiated during his suspension in the above-named parish, at the request of Bishop McIlvaine. We have no other knowledge of what is going on in those regions, and await further developments.—[ED. CHURCHMAN.]

TENNESSEE.—On Sunday, Nov. 18th, Bishop Otey visited Trinity Church, Clarksville, and confirmed 4 persons.

Sunday, 25th, confirmed 15 persons in Christ Church, Nashville, in the morning.

In the afternoon, confirmed 6 persons belonging to Rev. Mr. Ingraham's missionary station.—*Ban'r.*

TEXAS.—We have the proceedings of the Primary Convention, held 1st January last, for the purpose of organising a Diocese, from which we make the following extracts:—

PROCEEDINGS.—*Matagorda, Jan.* 1, 1849.—At a meeting of the Clergy and Laity of the Protestant Episcopal Church in the State of Texas, called by the Right Rev. G. W. Freeman, D.D., Missionary Bishop, exercising Episcopal functions in the said State, at their request, and held in Christ Church, in the city of Matagorda, on Monday, the first day of January, 1849, for the purpose of considering the propriety of organising the Church of said State into a Diocese: there was present of the Clergy, Rev. C. S. Ives, Rev. C. Gillett, Rev. J. F. Young: of the Laity, Matthew Talbot, Esq., James Dennison, Esq., Thomas C. Stewart, Esq., W. L. Sartwell, Esq., and Dr. P. A. Davenport. Right Rev. the Bishop took the chair, and opened the meeting with prayers; after which the Rev. C. Gillett was elected Secretary.

After the meeting was duly organised, the chair stated briefly, but pertinently, our present position, and the nature of the step proposed; after which, the following preamble and resolution, moved by Rev. C. Gillett, were adopted:

Whereas, the Clergy and Laity of the Protestant Episcopal Church of the United States, living in Texas, have been for some time past, desirous of uniting themselves into a Diocese, to be represented in the General Convention of said Church, and for other purposes, not attainable without such Ecclesiastical organization: and whereas, the present meeting of the Clergy and Laity of said Church, was called by the Right Rev. Bishop, presiding, *at their request;* and although some of our brethren have been detained, as is believed, by the rumor of an epidemic, or by high waters; yet this meeting having been called by their approbation, it is deemed necessary by the Clergy and Lay Delegates here assembled, that they proceed to organize a Diocese; therefore,

Be it resolved by this meeting, That the clergy and laity of said Church, living in Texas, are hereby united and formed into a Diocese, to be styled and known as the Protestant Episcopal Church in the State of Texas, and to be in union with the General Convention of said Church when admitted to a representation therein.

On the motion of Rev. C. S. Ives, the chair then appointed the following committees:

1. To report a Constitution of the Diocese of Texas, Rev. C. S. Ives, James Dennison, Esq.
2. To report such Canons as may be necessary to carry into effect the organization, Rev. C. Gillett, Wm. L. Sartwell, Esq.

After retiring and consultation, the Committee on the Constitution reported; when, on motion of Rev. J. F. Young, the articles of the Constitution were considered, and adopted *seriatim;* and, on motion of T. C. Stewart, Esq., the Constitution was then adopted as a whole.

The committee on Canons made a report, which, on motion of Rev. J. F. Young, was considered, and adopted *seriatim;* and, on motion of T. C. Stewart, Esq., they were then adopted collectively as our present Canons.

On motion of Rev. J. F. Young, the chair appointed a committee to report a form of *association* to be recommended for the organization of new parishes in the Diocese. A report was presented and adopted.

At the afternoon session the same day the following gentlemen were elected on the Standing Committee:

Rev. C. S. Ives, Rev. C. Gillett, and Rev. J. F. Young.

The Convention then proceeded to the election of delegates to the General Convention, which resulted as follows:

Clergymen—Rev. Messrs. Ives, Eaton, Gillett, Young. Laymen—Messrs. P. A. Davenport, E. S. Perkins, R. D. Johnson, W. L. Sartwell,

The following resolutions were unanimously adopted:

Resolved, That we place the Diocese of Texas "under the full Episcopal charge and authority" of the "Right Rev. G. W. Freeman, D.D., Missionary Bishop of the Protestant Episcopal Church, appointed to exercise Episcopal functions in the States of Arkansas and Texas, and in the Indian Territory south of 36 1-2 deg. parallel of latitude."

Resolved, That, inasmuch as the exigencies of the Church in Texas require organisation, and it is still too feeble to support a Bishop, that the Board of Missions be, and hereby are, respectfully requested to continue to us the aid hitherto extended.

Resolved, That the Secretary be requested to transmit the foregoing resolutions to the Board of Missions.

Resolved, That the deputies to the General Convention be authorised and requested to apply for the admission of this Diocese to representation in that body.

It was *resolved* that the next Convention be held at *Houston,* on the second Thursday of December, 1849, unless the Bishop should change the *place.*

The Convention adjourned after prayers and benediction by the Bishop.

CLERICAL CHANGES.

Rev. Henry B. Whipple to Zion Church, Rome, W. N. Y. Rev. Almon Gregory, from said Church to Utica, until further notice.

Rev. Alexander Jones, D.D., has been called to the Rectorship of St. Paul's Church, Richmond.

Rev. Edmund Roberts, Deacon, to St. Peter's Church, Westfield, Chatauque Co., W. N. Y.

The Rev. William Green, Deacon, having presented Letters Dimissory from the Right Rev. the Bishop of New Jersey, has been received into the Diocese of New Maryland, in which he has been for some time officiating, as Missionary at the Mount Savage Works, and at the Maryland Mining Works, Alleghany county.

The Rev. B. F. Taylor, Rector of St. Luke's Church, Rossville, Staten Island, requests that all letters and papers for him be directed as above.

The Rev. O. Harriman, Jun., requests that all letters and papers for him may be addressed to No. 411 Fourth street, New York.

Died.

In this city, on the 15th day of December, 1849, after a short illness, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope"—"and in perfect charity with the world", Elizabeth Youngs, relict of the late Henry Youngs of Goshen Orange County, and daughter of the late Phineas Rumsey of the same place in the 84th year of her age—her worth and memory will be long cherished by numerous relatives and friends.

The remains will be removed from the residence of her son, Henry Youngs, 103 Clinton place, to Orange County for interment.

☞ Goshen papers will please copy.

On Thursday eve, Dec. 13, of a protracted illness, in the 40th year of her age, Mrs. Louisa C. Gale, wife of A. H. Gale, and second daughter of the late Mr. Richard W. Sleight, of this city. Her remains were interred at Greenwood, on Sunday, 16th inst. E. B. S.

At Caldwell, Lake George, on the 1st inst. the Rev. Amos Pardee, a Presbyter of this Diocese, in the 80th year of his age. We have been favored with an interesting sketch of the life and services of this venerable man, which shall appear in our next.

Notices.

FUND FOR THE ENDOWMENT OF THE ALUMNI PROFESSORSHIP.—The sum of $150, acknowledged in the Churchman of last week, should have been as a donation from Rev. Samuel R. Johnson, D. D., by the hands of Rev. Edward N. Mead, Treasurer of the Alumni Association.

The error was made by the compositor, the manuscript being correct.—[PRINTER.

THE EVERGREEN, A CHURCH OFFERING.

The publisher would take this method to urge the claims of the above Magazine upon the attention of the clergy and laity of the Church. His object is to inculcate sound christian doctrine, and to convey its lessons in such a form as will make it a welcome visitor and friend in every *family* of the Church. The proper training and directing of the mind of the young, it is conceived, is the only way to secure correct principles and sound views in the man; ann this periodical will be found to contain many lessons of vital importance, conveyed in a form that will gain the attention and interest the feelings of the young. The pens of many of our ablest writers will contribute to its columns, and furnish a means of high literary and religious gratification to the more matured, and thus render it what it aims to be, a *Family Church Magazine.* May it not be hoped, that while mere wordly and popular periodicals, whose pages are too often vehicles of immorality and infidelity, receive immense patronage, the claims of this journal upon the patronage of Churchman will be liberally responded to.

In entering upon our *seventh* volume, the best evidence we can furnish of the satisfaction which our Magazine has given, is its past success. Its religious teachings will continue to be based upon the Bible as interpreted by the Church in its Book of Common Prayer.

The terms of the Evergreen, which is issued monthly, are *two dollars* a year. Any clergyman, or other person, who will send us the names of *four* new subscribers with remittance, will be entitled to a fifth copy, *gratis.* Each number will be embellished with a splendid steel engraving, punctually delivered to city subscribers and mailed to those residing in the country. HENRY M. ONDERDONK, Publisher,

New-York, Dec. 20, 1849. 161 Fulton-street.

NEW-YORK ECCLESIOLOGICAL SOCIETY.

The stated quarterly meeting of the Society will be held at St. Paul's Sunday School room, on Monday 7th January, A. D. 1850., at 7½ o'clock. By order,

JOHN W. PIRSSON, Secy. pro tem.

New-York, 18th Decem. 1849

CALVARY FREE CHURCH, WILLIAMSBURGH.
THIRD-STREET, NEAR GRAND.

A course of Sermons, addressed to the young, will be delivered in ehe above place of worship, by several clergymen of New-York and Brooklyn, on Sunday evenings of the present winter.

It is expected that the Rev. Dr. Balch of St. Bartholomew's, will deliver the introductory discourse, on Sunday evennig next, Decem. 23rd. Service to commence at 7o'clock.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 4th inst., the Treasurer has received the following contributions:

Thanksgiving off'g, Christ ch, New Brunswick, N J, 35; St James, Derby, Ct, 10; St Stephen's, Harrisburgh, Pa, 40; St Thomas, N Y, advent coll, 154; St Peter's, Cheshire, Ct, 12; St Paul's, South Trenton, N J, 14 68; St Johns, Elizabethtown, N J, 19 25; St Paul's, Norwalk, Ct, 21 50; E A D, Covington, Ky, 9; thanksgiving off'g Portsmouth, Va, 20; Trinity, Rensselaerville, N Y, adv coll, 8; St John's, Troy, N Y, for Ill, 32 50, for Rev E W, Wis, 25, General, 46 96; do Christ ch par, Derby, Ct, 12; do Christ ch, Pomfret Ct, 13 40; off'gs of the children, 3 60; do Grace ch, Bath, Me, 5 16; Trinity ch, West Troy, N Y, 10; Bethesda, Saratoga Springs, N Y, 21 40; Christ, Reading, Pa, 20; thro' E Wilcox, R A in Pa, Emmanuel, Holmesburgh, Pa, mis'y soc'y, 40, a friend to western mis'ns per Rev G G F, 50,—90; a member of St Paul's chapel, N Y, 5 t chapel of the Holy Cross, Chapel Hill, N C, 26; Monumental ch, Richmond, Va, 58 78; from a poor member of do, 15; Christ, Rye, N Y, 22 50; Emmanuel par, Alleghany Co, Md, 25 91, Grace, Waterford, N Y, 10; St Matthews, Sunbury, Pa, 27 50, St Paul's, Hnntingdon, Ct, 6; St Stephen's, Wilkesbarre, Pa, 25.. Trinity, Carbondale, Pa, 10; Trinity, Rutland, Vt, 15; S S, 7; Calvary, Jericho, Vt, from R & S C Broun, 3; Zion ch, Sandy Hill, N Y, 2 29; St James, Fort Edward, 1 79; Christ, Harwinton; Ct, 2; All Saints, Wolcott, Ct, 3; St Paul's, Burlington, Vt, 34; Trinity, Shelburne, Vt, 1 25; Christ, Gradiner, Me, 51 38 St Peters, Perth Amboy, N J, 41; ch of St John the Baptist, N Y, 5 50; St Paul's, East Chester, N Y, 19 44; St Matthews, Newark, N J, 1 19; St Clement's, N Y, a parishioner, 3; St Mary's, Burlington, N J, 18 16; Christ, Tarrytown, N Y, 21 81; a parishioner, (Phila) 10; St James, Wetville, Ct, 15; St Peters, Spottswood, N J, 3; St Andrew's, Mt Holly, N J, 40; St Paul's, Windsor, Vt, 10; St Mark's, New Canaan, Ct, 10 60; St John's, Brooklyn, advent coll, 32 ff5; St Andrew's, Meriden, Ct, 10; F H, 3; St Mathew.s, Jersey City, N J, 20 69; ladies of the ch, for wes'n mis'ns, 10; W Little, Orange Co, for Ill, 2 50; Christ ch, Quaker's farms, Oxford, Ct, 4 25; Christ, Roxbury, Ct, 2 75; St Mark's, Augusta, Me, 39; Grace ch, Honesdale, Pa, 16 50; Gloria Dei ch, Phila, 20; St Paul's, Rahway, N J, 14 14; ch of the Epiphany, N Y, 19 27; Christ ch, Morristown, N Y, 6; St Peter's, Paris, Ky, 9: Ascension, Frankfort, Ky, 10; Christ, Sharon, Ct, 7: Christ, Macon, Ga, 50; Trinity, Athens, N Y, 3; St Paul's, Wellsboro, 7; Wickliffe par, Clark Co, Va, 30; Grace, Pemberton, N J, a member, 2 25; A, 75 cts; St Luke's, Harpersville, N Y, 3; St Mark's, Bridgewater, Ct, 3: Belvidere, Ill, 4 10; St Timothy, Massillon, O, 18 40; St James', Chicago, Ill, 18; off'g, St Mary's ch, Brooklyn, advent coll, 11 56; St James', New London, Ct, 100; total. 1651 86.

THOMAS N. STANFORD, Treas.,
New York, Dec. 11th, 1849. 139 Broadway,

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 11th inst, viz:

Thro' N Trescott, R A, Charleston, S C, from St Bartholomew par, Charleston, S C, for Africa, 20, two little girls, Heathen Bank of same par, for do, 2, from Zion ch, Richland, District, for Africa, 74, Mon Miss'y Lec, for Nov, 6 90—102 90; thro' E Wilcox, Esq, Phila, Miss'ry Soc'y, Emmanuel ch, Holmesburg, Pa, 15; thro' E W Howard, Esq, Providence, R I, Ladies' Philanthropic Socy, St John's, Providence, R I, for Africa, 50; thro' W H Hubbard, Esq, Richmond, Va, a little girl 5 yrs old, 50 cts, Roanoke par, Halifax Co, 15,—15 50; St John's ch, Rutherford, N C, 2; ch of Ascension, N Y, Mrs B, ed, China, 50, do, Miss J, ed, China, 50,—100; mis'y Soc'y, St Andrew's ch, Philadelphia, for the translation and publication of religious books, Greece, 125, do for the same purpose in China, 125, do for the China mission, 30, do for Africa, 200,—480; fam'y mite box, 1; Sunday off'g, Grace ch, Providence, R I, for Africa, 50; a communicant of St John's ch, Buffalo, 10; Rev R W Goldsborough, Md, one-half, 5; colored congregation, Canton, mis'n for Africa, 2 45; total, 834 85.

J. SMYTH ROGERS, Treas.
NewYork, Dec. 18, 1849. No. 2 Park Place.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 6th ult.:

E Macomber, ann, 5; Trinity, N Y, 300; coll at the E R Chapel for the mission, 8 07, do for books, 14 97; J Hurry, ann, 2; J Dixon, ann, 2; W B Cooper, ann, 2; W H Carter, ann, 2; E M Duncan, ann, 7; W A Duncan, ann, 2; a friend, 2; coll at the N R Chapel, for the mission, 6 39, do for books, 4 61; Mrs Sarah Cornell, ann, 5; D Wagstaff, ann, 5; J Bluxom, ann, 5; W H Johnson don, 3; J Miller, M D, 2; N M Stratton, ann, 2; sundaies, thro' G S Parker, 8; Shermann & Starke, 5; ship Yorkshire; Box, 15 cts; ship Washington, box, 63 cts; ship Rob't Peel, box, 3; St Stephens ch, N Y, coll 18 inst, 30; Mrs F L Talcott, ann, 5; C E Habicht, ann, 5; W Barton, ann, 2; J L Aspinwall, ann, 5; W Adams, ann, 7; F G Foster, ann, 5; W F E Siffkin, ann, 5; G B Trouside, ann, 5; Miss Meyer, ann, 2; Mrs John Sneden, ann, 5; W B Cooper, ann, 1850, 5; A Thornton, don, 5; H P Marshall, ann, 2; Denning Duer, ann, 2; John A King, Jr, ann, 5; C Livingston, ann, 2; E Burke, ann, 2; R Emmett, ann, 4: Mrs H Chauncey, ann, 2; E Delafield, M D, ann, 5; J Punnett, don, 2; F C Tucker, don, 5; N K Anthony, ann, 2; E Dutilk, ann, 5; A Bleecker, ann, J Rudderow, ann, 4; do don, 1; W Nelson, ann, 5; S S Cambreling, ann, 2; R D Weeks, ann, 4; J Curtis, ann, 2; W Barton, ann, 2; F H Trowbridge, don, 8; M T Nicholson, ann, 2; D Perkins, ann, 2; W W Wright, ann, 2; G C T Seamen, ann, 5; S M Cornell, ann, 4; J H Swift, 5; M Ward, ann, 4; R M Ward, ann, 4; T G Mark, ann, 2; E R Chapel, mission, 4 56; books, 5 75; S Livingston, ann, 2; P Henry, ann, 4; J Jay, ann, 2; E Houghton, ann, 2; S T Skidmore, ann, 4; W Van Hook, ann, 5; J A Weeks, ann, 4; W D Waddington, ann, 2; G F Everson, ann, 2; T Messenger, ann, 5; Henry Trowbridge, ann, 2; Wm H Preist, ann, 2; H Fisher, ann, 2; Mrs Fisher, ann, 2; J R Swords, ann, 5; total, 638 13.

J. DAVENPORT, Treasurer,
Dec 6, 1849. 10 Platt street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 10th inst.

St Paul's Church, Glencove, Rev Stephen Douglass, $7; Miss Mary Robert, don, 1. Annual—Rev Wm Berrian, DD, 2; Jno Buckley, Jun, 2; James Barrow, 1, John Mitchell, 1; Mrs Dr Cammann, 1; Silas Sprague, 1; Charles Congdon, 1; B A Mumford, 1; J B Kissam, MD, 1; N F Moore, LLD, 1: Miss M Duffie, 1; W S Popham, 1, S W Moore, MD, 1; J W Smyth, 1; Mrs L M Hoffmann, 1; C F Alvord, 1; Frederic De Peyster, 1; Mr R Livingston, Jun, 1; Wm H Beare, 2.—22 Total, 30.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec. 17, 1849. 20 John-st.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 11th inst., the following contributions, viz.:

From St Paul's, Sing Sing, Rev W F Halsey, 28; ch of Holy Evangelist, N Y, Rev B Evans, 14 55: St John's, Fort Hamilton, Rev M Scofield, 15 50; ch of Holy Cross, Troy, Rev J I Tucker, 18; Total, 81 55.

C. N. S. ROWLAND,
Treasurer of the Convention P. E. C., N. Y.,
Dec. 18th, 1849. 55 Water street.

THE POOR

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor.

By the hands of Messrs Stanford and Swords, from unknown friends, a bale of clothing.

BENJ. EVANS, 172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.

New York, December 17, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From C L R, 10; R, a barrel of rice.

LOT JONES, 77 Second Avenue.
New York, Dec 18, 1849.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 10th inst.

Annual—John Buckley, Jun, $2; James Barrow, 2; Mrs Dr Cammann, 5; Henry Martyn Congdon, 2; E F Sanderson, 2; B A Mumford, 2; N F Moore, LLD, 2; Mits M Duffie, 2; Mrs Kearny Rogers, 2; Miss Mary Robert, 2; Rev W C Mead, DD, 2; J W Smyth, 2; Wm M Benjamin, 2; Mrs L M Hoffmann, 2. Nelson Jarvis, 2; Frederic De Peyster, 2; Wm H Beare, 4; Mr R Livingston, Jun, 2,—41. St Paul's Church, Patchogue, Rev H M Davis, 1; Church of the Holy Comsorter, Rev D V M Johnson, 3 55; St Paul's, Glencove, Rev Stephen Douglas, 2—Total, $47 55.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec. 17, 1849. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

Advertisements.

THE BOOK OF THE SEASON.

D. APPLETON & CO. Have now ready (Companion to the "Women of the Bible,") Women of the Old and New Testament. A series of 18 exquisitely finished Engravings of female characters of the New and Old Testament, edited by W. B. Sprague, D. D., with descriptions by the following American Clergymen;

Rev. Dr. Beeman, Rev. Dr. Cox, Rt. Rev. Bishop Hopkins, Rt. Rev. Bishop Henshaw, Rev. R. A. Hallam, Rev. Dr. Halley, Rev. Dr Kip, Rev. E. N. Kirk, Rev. Dr. Murray, Rev. Dr. Sprague, Rev. J. F. Stearns, Rev. R. S. Storrs, Jr, Rev. Dr. Smyth, Rev. Dr. Todd, Rev. A. A. Wood. Rev. C. Wadsworth, Rev. Dr. E. Mason.

List of Subjects.

Michal, daughter of Saul—Miriam, sister of Moses—Martha, sister of Lazarus—Witch of Endor—Wife of Ephraim, the Levite—Bathsheba—Naomi, wife of Elimelech—Zipporah, wife of Moses—Sarah, wife of Abraham—Woman of Samaria—Herodias, grand-daughter of Herod—Daughter of Jarius—Rahab, hostess of the City of Jericho—Virgin and Infant Saviour—Elizabeth, wife of Zacharias—Mary Magdalene—Canaanitish Woman—Anna, the Prophetess.

Prices—Im. morocco, $7; antique mor. $10; do. colored plates, $15; papier mache $12; do. colored plates, $15.

"This is by far the most superb Gift Book we have yet seen, and of the greatest intrinsic value. We presume that its costliness will place it beyond the reach of many, for a work so richly bound, and so profusely illustrated with fine engravings, from original designs, must necessarily be expensive. But whoever can afford the outlay, will turn to this as an appropriate and worthy token of pure affection and refined taste. The volume is embellished with eighteen exquisitely finished engravings, being the ideals of so many female characters mentioned, with more or less minuteness of narrative, in the Holy Bible. The engravings are all from designs by Staahl.

"The reading matter is not of an ephemeral character. The pen-and-ink portraits are life-like, forming our judgment from the Scripture narratives, and skilfully wrought out. The Rev. Dr. W. J. Kipp furnishes an article upon the Virgin Mary, which opens the volume, and the other contributors are Dr. E. Mason, the editor, the Revs. C. Wadsworth, E. N. Kirk, A. A. Wood, Drs. Halley and Beman, Bishops Henshaw and Hopkins, Drs. Todd, Cox, Murray, and others. We can assure our readers that they will find in this volume specimens of the most chaste and finished style, and delineative passages of the most exquisite character. He who presents to mother or sister, wife or daughter, loved one or friend, this substantial and elegant volume, will not only indicate his confidence in the refined and elevated taste of the recipient of so handsome a gift, but will aid in giving even a still loftier tone to taste, by mingling with its gratification the strength and purity of earnest, moral, and religious sentiment."—*Commercial Advertiser.*

Also, uniform with the above, (a new edition, in a new style of binding) *WOMEN OF THE BIBLE: Delineated in a series of Sketches of Prominent Females Mentioned in Scripture,* by Clergymen of the United States. Illustrated by Eighteen Characteristic Steel Engravings. Edited by Jonathan M. Wainwright, D. D. One beautifully printed imperial octavo volume, handsomely bound, $7; Morocco, $10.

ELEGANT BOOKS FOR PRESENTS.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION have for sale, at their Depository, 20 John-street, New York, an elegant assortment of Books suitable for

CHRISTMAS AND NEW-YEAR'S GIFTS,

including new 16mo and 18mo Library editions of the beautiful ALLEGORIES published by the Society,—bound in fine Muslin, Half Morocco, and Fancy Paper covers; and the following NEW PUBLICATIONS.

THE REVELLERS, THE MIDNIGHT SEA, and THE WANDERER, Three Allegories by the author of "The Combatants," &c., with fine engravings; super. ed. 16mo, Muslin, 62cts; extra gilt, 80cts; Fancy Paper, 30; 18 mo ed., Half Morocco, 30 cts.

THE REVELLERS, an Allegory, Fancy Paper, 14cts.

THE MIDNIGHT SEA, and THE WANDERER, Two Allegories, Fancy Paper, 08cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with fine engravings. Super. ed. 16mo, Muslin, 62cts; Muslin, extra gilt, 80; Fancy Paper, 38; 18mo ed., Half Morocco, 35; Fancy Paper, 25.

HARRY AND ARCHIE, or First and Last Communion, by the author of "The Revellers," &c., with three Engravings. Fine Muslin, 31; Half Morocco, 25; Fancy Paper, 12.

THE TESTAMENT IN THE LITTLE COFFIN, or the Memoir of Cameron Masten. Fine Muslin, 25; Half Morocco, 15; Fancy Paper, 08.

THE DOVE: An Example of Attachment to Home, with fine engravings. Fine Muslin, 25; Half Morocco, 18; Fancy Paper, 08.

A CHRISTMAS CAROL, with fine engravings, new edition. Fancy Paper, 05.

☞ A Classified Catalogue of the Publications of the Society will be sent, by mail or otherwise, to any person requesting it. Address orders to

DANIEL DANA, JR., Agent, New York.

CHRISTMAS AND NEW YEAR GIFTS.

THE SUBSCRIBERS have just completed a large and costly assortment of *Prayer Books* and *Church Lessons,* in an infinite variety of binding, embracing styles peculiarly their own, and well worthy the examination of those who desire at a moderate cost, first-rate articles for Holiday Presents. Their newest in the list is a beautiful edition of the entire Church Service, in portable form, and bound in flexible and other styles in the most perfect manner.

They also offer a large variety of books which are safe to put into the hands of children. Also illustrated works, together with a large stock of religious books, adapted to every age and condition of life, and all at prices as low as can honestly be afforded.

STANFORD & SWORDS,
137 Broadway.

CHRISTIAN YEAR FOR CHILDREN.

JUST published and for sale by Stanford & Swords—*The Christian Year For Children,* by the author of Wreathes and Branches of the Church—in one vol., 18mo., ice 37½.

"Mothers will hail with joy the appearance of this little volume."

FOR THE AGED.

THE AGED CHRISTIANS COMPANION—by the Rev. Dr. Stanford, edited with a memoir by the Rt. Rev. Dr. Upfold, in one large 8 vo. volume, printed with large type, and bound in various styles. This forms the most valuable gift for the Aged. Published and for sale by STANFORD & SWORDS,
137 Broadway.

AFRICAN MISSIONS.

JUST PUBLISHED and for sale by Stanford & Swords, A History of the African Missions of the Protestant Episcopal Church, with Memoirs of Deceased Missionaries, &c., &c., by Mrs. Hening a member of the Mission. Price 75 cents.

ORGAN FOR SALE.—A Fine Toned Church Organ, with six stops swell and octave of pedals in Gothic case. The above instrument is of superior tone and workmanship. Price $3 50. H. A. Leaman's Organ Manufactory, 204 Bleeker street; entrance on Cottage Place. 1t—$.

BEAUTIFUL GIFT FOR THE HOLYDAYS.

NOW READY and handsomely bound—the EVERGREEN, a monthly Church Offering for 1849. This work is splendidly printed, on beautiful paper, and embellished with elegant steel engravings, among which are several of the city churches. This volume will form a delightful and appropriate gift for the Christian Family.—Price $2 50.

Also on hand and for sale, a few copies of the back volumes of this work containing portraits of many of our Bishops, and views of Churches. Apply at the office.

HENRY M. ONDERDONK, Publisher, 161 Fulton street. 2t

LITTELL'S LIVING AGE, No. 293, 12½ cents.

CONTENTS.

1. Miss Pardoe's Francis the First - - Spectator.
2. Herman Melville's Redburn, - - - - "
3. Hudton's Bay Territory, - - - - - - "
4. Humboldst's Aspects of Nature, - - North Brit. Review
5. Southey's Life aud Correspondence, Examiner.
6. Ode for the Peace Congress, - - - For Living Age.
7. Scenes from the Life of an Uuprotected Female. Scene 2, - - - - - - Punch.
8. Louis Napolean his owu master, - - Examiner
9. The Hungarian Exiles, - - - - - - - "
10. Most Effedtual Securities for Peace, "
11. Canadian Annexation, - - - - - - - - "

SHORT ARTICLES.—Sir Walter Scott; Deer; Ivory; Mechanical Leech; Value of Game; Poison of the Viper; War with Mexico.

POETRY—An Old Fashioned Ditty.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston,

And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

A YOUNG LADY of respectability desires a situation in a School or Private Family, to teach the fundamental branches of an English Education and Music. A comfortable home rather than pecuniary emolument is desired. Address J. F. Box 2,226, Post Office. 3t d22$.

Poetry.

From the Missionary.

The Beauchamp Monument,

IN THE CHOIR OF WARWICK CHURCH.

"Te spectem, suprema mihi cum venerit hora,
Te teneam, moriens, deficiente manu."

"Love, let me take thy hand,
That tenderest, truest one,
The same I held, when we did stand,
Before the altar-stone:
There, let me hold it so;
It stays my sinking heart:
Nor, till its pulses cease to flow,
Permit that grasp to part.

"Nay, when thy breast, my bride,
Mingles its dust with mine,
And, sweetly sleeping, side by side,
We rest beneath the shrine;
So, let the Sculptor's art
Our love perpetuate;
The grasp, that life could never part,
Death shall but consecrate."

Thus dying Beauchamp spake;
His will was strictly done;
Sweetly they sleep, as once they stood,
Before the altar-stone:
He, in his mailed coat,
She, in her bridal vest;
In sculptured beauty, side by side,
And hand, in hand, they rest.

I've stood among the tombs,
In many an ancient fane,
Where mitred head and sworded hand
Bring ages up, again;
But, all the stone seems, here,
Instinct with vital breath;
And this, its lesson to my heart,
Love overmastering Death.

Warwick, July, 1841. G. W. D.

Selected Matter.

From the Toronto Church.

Romanism as It Is.

The following advertisement which we extract from the London *Times* furnishes a curious illustration of the plastic and Janus-faced character of Popery:—

"Saint Alexis, Kentish-town.—'Build the House, and I will take pleasure in it, and I will be glorified, saith the Lord.'—Haggai i. 8.—The Rev. Hardinge Ivers, Incumbent of St. Alexis, begs respectfully to announce to the nobility, gentry, and philanthropic members of society that the first stone of the new church of St. Alexis, Kentish-town, will be laid with all due solemnity, on Monday next, October 1, under the auspices of Royalty.

"This Church from the many associations connected with it, has a peculiar claim on the benevolent support of all classes and creeds. The Catholic will naturally rejoice at the acquisition of a suitable place of worship in a district where a Catholic church has been so long required; while the enlightened Protestant must necessarily applaud the liberal spirit which presides over its erection. This is the first attempt ever made in England to impart (as far as an individual act, in a very circumscribed sphere, can effect it) the hallowed sanction of religion to the broadest system of liberality ever witnessed in this country. For with the Church of St. Alexis, two institutions most interesting to the philanthropic eye, are necessarily and fundamentally connected. The first is the Kentish-town Free School, for the education of the children of the industrious classes, without any distinction of *creed* or sectarian tendency. The other is the Kentish-town Lyceum, in which a first-rate education, devoid of the slightest tinge of sectarianism, is imparted to youths of promising parts, and of *every persuasion;* and from which, through the stringency of fundamental rules, and the publicity of all proceedings connected with the admittance and progress of the Scholars, favour, interest, and, above all, *religious partiality must ever remain banished.* This latter institution, though open to all classes, is peculiarly adapted to those youths whose talents and prospects prompt them to generous pursuits, but of whom in after years it might be said, unless philanthropy spread her protecting mantle over the dawn of their existence, that—

> 'Chill penury repressed their noble rage,
> And froze the genial current of the soul.'

Never can religion appear more amiable, more sublime to the true Christian or to the philosopher, than when casting aside all narrow-minded policy, uncharitable feeling, and breathing the spirit of universal love, inspired by the Gospel, she comes forth to our view, fanning into a resplendent blaze, wherever she descries it, the sacred spark of genius. It appears, therefore, to the Incumbent of St. Alexis, that had he but barely suggested the possibility of an intimate union between the dogmatic spirit of his Church, *so exclusive in her pulpits,* and this unbounded system of liberality in her social intercourse with men, he might have hoped that his suggestions, in this age of improvement, would have met with a welcome reception from an indulgent public. But if, to carry out his philanthropic views in Kentish-town, his native village, and to imprint them with the sacred zeal of religion itself, he has sacrificed much and suffered much, is he not entitled to court and to claim the assistance of the liberal and benevolent of *every denomination?* Even the most scrupulous may assist in the erection of St. Alexis. The Catholic cannot refuse his mite, and the *Protestant* will gladly bring his offering, *not to the church of a hostile creed,* but to the temple of philanthropy, upon the frontispiece of which will be engraven in noble characters,

> 'Glory be to God on high, and on earth peace and good will to men.'"

It is unnecessary for us to make any comment upon this most impudent and unblushing piece of quackery. What a worthless system in every sense of the word, must Romanism be, which can thus pander to the spurious liberalism of the age, and stimulate the *anti-sectarian* whine of Protestant dissent!

If there be one particle of sincerity in Mr. Hardinge Ivers' professions, the education dispensed at the two institutions connected with St. Alexis Mass-house, must be of an essentially infidel character. As in this event, however, violence will be done to a vital principle of Romanism, we are inclined to believe that faith will not be kept with the simple *heretics* who may give heed to the captivating promises of the philanthropic "Incumbent." Father Denns could furnish ample authority for departing from the "broad system of liberality" guaranteed in this most unique advertisement

The public are informed that the first stone of the new Church will be laid *under the auspices of Royalty.* It would naturally be inferred from this notification that some member or members of the Royal family of Great Britain intended to sanction by their presence and co-operation, the erection of a Popish Conventicle. A separate advertisement, however, in the *Tablet,* states that the illustrious stone layers are "His Royal Highness Prince John, infant of Spain, and her Imperial and Royal Highness, Beatrice, Archduchess of Austria." The suppression of this specific piece of information in the notice inserted in the *Times,* is one of the most contemptible petty frauds of Jesuitism, which ever fell under our observation. Not one out of ten thousand, of the readers of that journal would, in all probability see the *Tablet,* and hence many would be seduced to witness the ceremonial, on the supposition that their Sovereign, perchance, might be indicated by the wily term *royalty.*

Surely Romanism must be at a sad discount in England, when such empirical devices are resorted to, in order to procure the ways and means for its extension.

As an appropriate corollary to the full gushing liberality and Catholic toleration of Father Ivers, we subjoin without note or comment from a late number of the *Standard.*

"Much sensation has been created among the English residents in Tuscany by the peremptory command of the Prefect of Lucca, that Captain Packenham, of the British Navy, should quit the territory in three days, and upon no account return without special permission of the government. The offence charged against Captain P. is, that he placed in the hands of a paralytic patient in the hospital a religious tract. The British residents convened a meeting upon the subject, when a strong protest was agreed to, which was to be forwarded to the English Minister at Florence."

Popery, it would appear, is a widely different affair in Tuscany to what it is in Kentish-town!

An Examination of the Doctrine declared, and the Powers claimed, by the Right Reverend Bishop Ives, in a Pastoral Letter to the Clergy and Laity of his Diocese.—By a Lay member of the Protestant Episcopal Church in North Carolina.

Those who have read an article in a former division of this number, will know, that we differ very widely from the doctrine, which this writer imputes to the Right Reverend Prelate whose "Pastoral Letter" he professes to examine. He understands his Bishop to teach, that a confession of all mortal sin to a priest is necessary to salvation. We certainly dissent entirely from this imputed doctrine, so far as to hold that such confession is not only not necessary to salvation, but not required either by the Church Catholic, or by our own branch of the Church, and moreover, that it is in the very highest degree inexpedient and mischievous. We are not prepared to say that we accept the doctrine of the "Layman" on the subject, exactly as he lays it down; but we are certainly much nearer to so doing than we are to receiving that which he attributes to the Bishop. We have not seen any of the Bishop's recent writings, and are not therefore in condition to speak understandingly as to what he has really taught; but we again say, that we altogether dissent from the views attributed to him in the pamphlet. Still we cannot approve of the time, manner or temper of the pamphlet itself, which is entirely too secular and political, assuming occasionally something of the character of stump oratory, and proving conclusively that there is much alarm, uneasiness and agitation in North Carolina. With respect to the latter part of the pamphlet which speaks of "the powers claimed" by the Bishop of North Carolina, we have little doubt that the writer has greatly misunderstood the ideas of that prelate. He himself, is certainly guilty of confounding things very different in themselves. The laity have an unquestioned right in our Church to a participation in the legislative action of the Church, and, in some cases, in the judicial; but that right is derived from the Constitutions and Canons of the American Church, and of the several dioceses. The moment that the powers given to such bodies, or their members, by the Constitutions, are transcended, those who transcended them become usurpers. Now no Constitution or Canon, that we know of, constitutes any clergyman, layman or Convention a judge of the Doctrine, Worship or Discipline of the Church, except for the purpose of legislating about them, or of enforcing them in the ordinary course of lawful administration of discipline. A diocesan convention may, if convened under the circumstances required by the canon for the "Trial of Bishops," present their bishop for any offence against the doctrine, discipline or worship of the Church, and for that purpose judge of them But it has no authority to judge of them in the abstract, and cannot pass anything in the nature of a vote of censure on the teaching of a bishop, priest, deacon or layman. If the North Carolina layman be, as we have heard suggested, an eminent lawyer, he will understand the difference between the right to decide questions of doctrine, discipline or worship, when they come up incidentally in the exercise of a canonical jurisdiction, and a right to decide upon them in the abstract, which can be made the foundation of a jurisdiction not otherwise granted. We think too, that he confounds two things of a different character in another view of the case. The Bishop of the Diocese is the judicial officer of the Church by divine constitution, if we at all understand the principles of the Church. His jurisdiction is not derived from, although it is regulated by, the constitutions and canons of the particular Church. It has no existence independent of the law of the Church; but the Church has laws which were never enacted by Conventions The canon law of the particular Church, enacted by the particular Church, is not the whole law of the particular Church; for, as she is a part of the Church Catholic, the law of the Church Catholic belongs also to her. She participates in the law, as in the life, of that venerable Body.—*True Catholic.*

Deferred Items.

Oxford Architectural Society—A meeting of this Society was held on Wednesday, Nov. 7, the Rev. W. Sewell B.D., President in the chair; it was announced that the following presents had been received:—"Remarks on some of the Norfolk Churches"—presented by Mr. Poole; "Hints on the Arrangement of Colors in Ancient and Decorative Art"—by Mr. G. J. French; "The New York Ecclesiologist, for October"; "A Sketch of the Instruments of the Crucifixion fonnd in Mattingley church Hants,"—by Mr. J. Billing, Reading. The following gentlemen were elected members of the Society: Mr. W. H. Mavor, Worcester College; the Hon. R. Kay, Christ Church; the Hon. R. T. Harris, Christ Church; Mr. R. J. Spiers; Mr. W. C. Penderbath, Wadham College; the Rev. H. G. Randall, Queen's College. The Report was then read by Mr. G. R. Portal, B. A.

The President then called upon Mr. J. Billing, who read a paper on *Parsonage houses,* of which the following is a short abstract:

"The Parsonage house deserves the consideration of a Society which seeks to promote the study of Gothic-Architecture, as it is intimately connected with that structure which is the more immediate object of such a Society's attention. The Parsonage should be within view of the Church, and in strict accordance with those feelings which its consecrated character calls forth. Old English domestic Architecture, with its high pitched roofs and substantial character is best suited to fulfil this condition; it is also capable of being adapted to the peculiar materials of the respective localities, which should always be made use of, if possible, for economy and to avoid singularity, at the same time this style need not have the appearance of poverty.—There are but few early examples of Parsonage-houses, for until the Reformation the clergy lived mostly in Abbeys and other religious houses, hence, no trace is found of isolated residences erected prior to that period, which will accord with the Parsonage house of the present day. The half-timbered houses at first prevailed from motives of economy, but their unsubstantial character was soon discovered, and stone gradually came into re-use, but less worked than in the previous collegiate style, which the builder would naturally imitate. The outlines of Elizabethan houses are decidedly Gothic, and such also would be their details. Sufficient examples of this style remain, but a servile adhesion to ancient models cannot be required, and in the use of medieval domestic architecture there will be found no occasion to sacrifice any of the comforts which the wants and wishes of the present generation demand. The points to be attended to for a Parsonage are:—1. *Its position* near the Church because of the associations before alluded to, and for the convenience of the clergyman. 2. *The immediate site* should not be on too retentive a soil, the non-absorbent qualities of the clay render a house built thereon uncomfortable and to a certain degree unhealthy. 3. The materials and style as before stated. 4. The size should not be always suited to the family which is intended primarily to inhabit it; it is built for succeeding generations, and therefore should not be too large for the pastor's means; generally a good dining room, drawing room, study and waiting hall, with offices and seven bed rooms at a cost of £1100 or £1200 is sufficient. The Parsonage in its external and in its internal arrangements should be a place for calm and holy meditation, without unnecessary decorations, where want and sorrow must often in its application for pity, grudge the expenditure which might have given relief. It should on the contrary, be the permanent comfort of the locality, outwardly evidencing, as well as nurturing within its walls, those devout sympathies which are peculiarly a pastor's privilege and delight." The paper was illustrated by views of Parsonages of different periods, and by some lately-erected adaptations of the style and size recommended.

The President after thanking Mr. Billing for his interesting paper, suggested that one of the most important features in the decorative style of Parsonage houses must depend on the gables, which ought not to be either multiplied or broken up into many parts; their beauty must depend upon their proportion, and the law of proportion to be observed in planning them was probably the following:—take the half width as the primary fundamental line upon this erect a perpendicular to the apex of the triangle, and make the perpendicular a multiple of the half base; then make the lines of the gables multiple of the same, and according to the multiple taken, a different gable will be produced, but all will be good.—*Eng. Churchman.*

The Florin.—The new two-shilling piece, known as "The Florin," is not about to be called in because of the omission of the words, "Dei Gratia." The words in question were omitted by the consent of her Majesty and the Prince Consort, by both of whom the original design, as drawn by Mr. Wyon, of the Royal Mint, was warmly approved. In consequence of the dissatisfaction expressed by a large portion of the public at the omission, the Chancellor of the Exchequer ordered a search for precedents of such omission. The result has been that some most interesting details on the subject of the coinage of these realms has been brought forth. It would appear that no example was discovered of the omission of the words before mentioned from any silver coins, but many examples of the omission were found as regarded the copper coinage. The words "Fidei Defensor" have also been omitted. It further appears that "Dei Gratia" was not used on any of the English Copper money from the Restoration till 1797; and that "Fidei Defensor" was not used for the whole of that period. Charles II., William III. and Mary, George I., omitted the words from copper coins. The rupee and other coins in India merely bear the words "Victoria Queen." It may now be added that the eminent personage at whose suggestion the omission was made in the florin, thought that the words "Victoria Regima" alone would give the coin a more emphatic character.—*British Paper.*

Railroad Accidents.—The North British Review for August contains an elaborate and very interesting article on the railway system of England, and in the course of it gives the following comparative table of casualties which occurred on the railways in England, France, Belgium, and Germany, between the 1st of August. 1840, and July, 1845. It is the result of calculations made by Baron Von Reden:—

England,	1	passenger out of	869,000	killed by own neglect.
France,	1	" "	2,157,000	" "
Belgium,	1	" "	670,000	" "
Germany,	1	" "	25,000,000	" "
England,	1	official out of	300,000	killed and wounded from misconduct.
France,	1	" "	5,000,000	" "
Belgium,	1	" "	280,000	" "
Germany,	1	" "	9,000,000	" "
England,	1	person out of	852,000	killed from defective management.
France,	1	" "	3,465,906	" "
Belgium,	1	" "	1,690,764	" "
Germany,	1	" "	12,254,858	" "

It will be observed that, as regards safety, the difference is strikingly in favor of Germany; and it is accounted for by the fact that, while the officials stationed along the road are greater in number than in any other country, the police regulations are of such a nature that passengers cannot, by heedlessness or rashness, incur the chance of danger to life and limb.

In England, in 1847, 211 persons were killed, and 174 injured, out of 54,854,019 passengers; and in 1848, 202 were killed and 219 injured, out of 58,855,133.

We should like to see a careful estimate of the casualties on roads in the United States. They are not, we believe, any greater than those of England; while in that country the guards set up against danger are much more complete than in our own.—*Philadelphia American.*

COLONIAL. NOVA SCOTIA.

Confirmation at Lunenburg.—The Lord Bishop of the Diocese arrived at Lunenburg, on Wednesday, the 7th November, by land, having slept the previous night at Chester. He attended a meeting of the Local Committee of the Diocesan Church Society, the same evening, and kindly addressed the numerous assemblage, giving an interesting and encouraging account of the operations of the Parent Societies in England, and strongly enforcing upon the members of the Church, the necessity of more strenuous exertions than ever, to uphold that Society of our own, which, if properly supported, must hereafter be the main earthly dependence of the Church Missions in Nova Scotia. His details, and appeals were listened to with becoming attention, and it is hoped they may produce the desired effect. The employments of the evening were varied and sanctified by prayer and praise; and it is believed that all present were gratified and instructed.

Thursday the 8th, had been set apart for a visit to St. Peter's, New Dublin, but the preparation for it not being complete, that duty was left for some future opportunity. The Bishop was thus enabled to devote a portion of the day to visiting several families in the Town, and especially some sons and daughters of affliction, who derived much comfort from his fatherly counsel and sympathising conversation. In the evening he preached in St. John's Church, to a large congregation.

Friday the 9th, was set apart for the Confirmation. Morning prayer was read by the Rev. Mr. Filleul of Mahone Bay, and the lessons by the Rev. Mr. Brine, after which, sixty-one persons received the interesting rite at his Lordship's hands. During the service the beautiful and appropriate Hymn, "Witness ye men and angels now," (No. 90 of the collection used in the P. E. Church of the U. S.), was affectingly sung. Next came the usual solemn address from the Bishop to those who had just been Confirmed; which, it is scarcely necessary to add, was listened to by them, and by the numbers who filled every part of the Church, with marked attention.

Most of these Candidates had been in close training for several months, and it is hoped and believed that not a few of them have come forward to this solemn Ordinance with serious convictions of its spiritual importance, and with a sincere desire to devote themselves more entirely than before, to their God and Saviour. May they remember that the "vows of God are upon them," and may the holiness and unblameableness of their after conversation attest the sincerity and the piety of their Confirmation hour.

It is too often the case, that the impressions of that hour, the apparently deeply felt, are but as the "morning cloud and the early dew"—the mere effect of excited feelings, which never ripen into a sanctified and persevering surrender of the heart, and soul, and life to God. May it be far otherwise, with those who knelt and wept, and prayed, and vowed unto the Lord, on this memorable day at Lunenburg.

It was remarked by many, that a peculiar interest and solemnity seemed to mingle with the service of that day. It was the tenth visit which the Parishioners had received from the present Bishop, during the 25 years of his Episcopate, in the course of which about 700 persons have been confirmed. All those occasions were solemn, and edifying, but this last seemed to many, the most affecting of all. Perhaps some, as they gazed upon the venerable Bishop, whose head is silvered with the frost of seventy and two years, felt as if they would "see his face no more" in that Church, where his voice had so often been heard.

This reflection, no doubt imparted a peculiar seriousness to every act of the day, and caused many a tender feeling in the hearts of those who then partook of the "laying on of hands." Circumstances soon occurred, which seemed to strengthen such impressions. The Bishop drove out to Mahone Bay in the afternoon, accompanied by Messrs. Filleul and Brine, and was taken seriously ill at the Parsonage the same evening, so as to be unable to take any part in the duties of Saturday, which had been appointed for a Confirmation in St. Jame's Church, for which 25 candidates had been duly prepared. The same cause prevented the fulfilment of his engagements for Sunday the 11th, at Chester, where 101 persons were expected to come forward for the reception of the rite.

All feelings of personal disappointment as to these failures, were entirely merged in universal concern for the cause. Clergy and Laity were alike filled with deep anxiety and alarm, at this sudden and unexpected interruption of duties so happily begun; and affectionate enquiries came in from all sides, as to the health of our valuable Diocesan, so soon laid upon the bed of sickness and pain. Nor were prayers wanting, in public and in private, to the Father of mercies, that He would be pleased to restore him to the Church, whose welfare has been his care for more than half a century. And those prayers were heard. A blessing descended upon the means employed, and the Bishop was enabled to proceed by easy stages to his home, which he reached on Thursday the 15th, where, it is devoutly hoped that the rest and the tender care of his family, he may yet be completely restored, as completely at least as can be expected after so many years of mental and bodily labor.—*Church Times.*

ILLUSTRATED AMERICAN POETS.

D. APPLETON & CO. HAVE NOW READY, A third Edition—Reduced in Price,—the complete works of Fitz-Greene Halleck, now first Collected. Illustrated with fine steel engravings, from paintings by American artists. One vol. 8vo, price $3 50; cloth, gilt leaves, $3; Turkey morocco $5.

List of Illustrations—Hotspur and his Bride, by Leutze; Magdalen, by D. Huntington; Portraits of the author, by C. L. Elliot; Alnwick Castle, by D. Huntington; Landscape, A. B. Durand; The House to Let, by F. W. Edmonds.

"Few American poets would bear the test of such an edition as this, so well as Halleck. Of late years there has been a demand for his poems, much greater than the supply. The present, indeed, is the first complete edition ever published, including as it does, the long poem of Fanny, one of the most delightful combinations of satire, sentiment, fancy, and fun, in the language—and also the celebrated Croaker Epistles, which are as good as the rest of Tom Moore's, with the further advantage of being different in subject and mode of treatment. We doubt not that the volume will literally 'run' through many editions."—*Boston Courier.*

POEMS BY AMELIA, (Mrs. Welby of Kentucky,) a new and enlarged edition. Illustrated with original designs by Weir, engraved on steel in the best style. One volume square 8vo., beautifully printed. Price, cloth, $2 50; gilt sides and edges, $3; im. morocco, $3 50; morocco, $4 50.

"These poems exhibit great impressibility and ardor of imagination, chastened by purity of taste and delicacy of feeling. The thoughts are generally exalted, the language beautiful, and, the melody of rhyme for the most part perfect."

D. A. & CO. have just published—Sacred Poets of England and America, from the Earliest to the Present Time, edited by Rufus W. Griswold. Illustrated with 10 fine steel engravings. A new and improved edition. One vol, 8vo, cloth $2 50; gilt sides and edges $3; im. morocco $3 50; morocco $4 50.

BEAUTIFUL NEW JUVENILES,—Published, and for sale, by D. Appleton & Co., 200 Broadway:

1. Fireside Fairies, or, Christmas at Aunt Elsie's,—By Susan Pindar—beautifully illustrated. 1 vol. 16mo.
2. Home Recreation—A collection of Tales of Peril and Adventure Voyages and Travels, Biography, &c.—A new Gift Book for young readers, illustrated with 10 colored plates. 12mo. 87½ cents.
3. Innocence of Childhood, by Mrs. Coleman—illustrated—50 cents.
4. Lives and Anecdotes of Illustrious Men—16mo, 75 cents.
5. American Historical Tales, For Youth—16mo, 75 cents.
6. The Child's Present, By Grandfather Merryman—with 16 colored plates—50 cents.
7. Louise, or The Beauty of Integrity, and other Tales, Illustrated. 16mo—38 cents.
8. The Caravan—A collection of Popular Tales, translated from the German of Wm. Hauff, by G. P. Quackenboss, A. M. Illustrated by J. W. Orr. 16mo—75cts.
9. Tales and Stories, for Boys and Girls, by Mary Howitt, Illustrated with 6 steel plates. 16mo, 75cts.
10. Popular Moral Tales for the Young, by Mary Howitt, illustrated with 6 steel plates. 16mo, 75cts.
11. Juvenile Tales and Stories, by Mary Howitt, illustrated with 6 plates. 16mo, 75cts.
12. My Juvenile Days, and other tales, by Mary Howitt, with 6 steel engravings. 16mo, 75cts.
13. Fireside Stories, by Mrs. Ellis, with steel plates—16mo, 75cts.

New and Cheap Editions.

14. The Story of Little John, by M. Charles Jeannels; translated from the French by F. G. Skinner. 16mo, 50cts.
15. Mary Howitt's Picture and Verse Book, illustrated with 100 beautiful engravings. 16mo, 50cts.
16. Aunt Fanny's Story Book for little Boys and Girls, illustrated with wood cuts. 16mo, 37cts.
17. Puss in Boots, and the Marquis of Carabas, illustrated with 12 original designs by Otto Specter, engraved by Lossing. 16mo, 31cts.
18. Picture Story Books by Great Authors and Great Painters, embellished with 100 designs. 12mo, 75cts.

ELEGANT HOLIDAY PRESENTS for 1850. The Subscriber begs leave respectfully to announce that he has on hand, as usual, at the old Stand, No. 76 Bowery, a fine assortment of Books, and other articles suitable for Christmas and New Years Presents, consisting of the English and American Annuals, published for 1850. Family Bibles, beautifully bound in Morocco, also other editions of the Bible in velvet and morocco binding, with gold clasps. Book of Common Prayer—elegant edition, suparbly bound in Morocco, or velvet, with gold clasps.

Various Standard and Illustrated works, in fine bindings. Books for Children—a very large assortment, including many new articles.

Fancy Articles—suitable for presents.

Samuel Raynor, 76 Bowery.

New York, Dec. 15, 1848.—3t.

REPORT FOR NOVEMBER OF THE MUTUAL LIFE INSURANCE CO., OF NEW YORK—No. 35 Wall st.

Nett Accumulated Fund, 1st October, 1849, exceeding 900,000 dollars.

This institution, during the month of November, issued ninety-threee new Policies, viz:

To Merchants & Traders,	30	To Professor	1
Mechanics	13	Clergymen	4
Manufacturers	3	Teachers	1
Agent	1	Dentist	1
Lawyers	2	Cashier	1
Clerks	11	President R R. Co.	2
Brokers	3	Officers in the Navy	1
Widows	3	Other occupations	12
Seamen	4		
	70		23
			70

Total insured, 93

JOSEPH B. COLLINS, President.

Isaac Abbatt, Secretary.

Minturn Post, M. D., Physicians. Dec 15—2t

REPORT FOR NOVEMBER OF THE NEW YORK LIFE INSURANCE COMPANY, Formerly the Nautilus. Office 68 Wall St.

This Institution during the month of November, 1849, has issued One Hundred and six Policies, viz.:

To Merchants	36	To Clergymen	1
Manufacturers	11	Ladies	4
Mechanics	18	Lawyers and Physicians	5
Editors & Publishers	4	Shipmasters	2
Accountants & Salesmen	9	Public Officers	3
Farmers	9	Naval "	1
Hotel Keepers	1	Officers of Ins. Cos.	2
	88		18
Lives insured			106

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
Pliny Freeman, Actuary.

Medical Examiners.—George Wilkes, M. D., Cornelius R. Bogert, M. D. In attendance at the Office daily from 12 M. to 1 P. M.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

CHURCH ORGAN Manufactory, 548 Pearl St., near the City Hospital, Broadway, New York.

Mr. Jardine respectfully solicits orders, which will be most faithfully executed, and upon reasonable terms.

Church, Parlor, and Church Barrel, and Finger Organs, on hand, and made to order, by

Dec. 8, 1849. GEORGE JARDINE.

PRIVATE TUITION.—The Rev. J. A. Spencer, M. A., of Columbia College, N. Y., has resumed his classes for Private Tuition. He has an hour or two to spare at present. The branches taught embrace the Greek and Latin Languages and Literature; Greek and Roman Antiquities, History, Geography, Mythology; English Literature in general; the Mathematics; Natural Philosophy, &c. &c. Residence 97 Amos street near Fourth.

Dec. 1, 1849—tf

WANTED, A YOUNG MAN As assistant teacher in a Church School for boys in the vicinity of Baltimore. One who is a communicant, and can bring satisfactory testimonials as to capability and character would secure a quiet home in a christian family and receive a moderate compensation. The situation would be peculiarly desirable to a candidate for Holy Orders, who could feel with the principal of the Institution the great imdortance of Church Education.

For further information apply to the editor of the Churchman, or at once address G. T., Box 138 P. O. Baltimore.

Nov. 24, 1849.

BOARDING.—Furnished or Unfurnished Rooms to let, with Board. Inquire at 170 West 22d-street, near the 8th Avenue. Dec. 8, 3tf

☞ At Reduced Prices for Cash only ☜

Published and for Sale by

THE GENERAL PRTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John Street, New York:

Books of Instruction.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Chatechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
First Truths	"	2 00
Duty to God	"	50
Church Primer	"	1 25
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manuel of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manuel of Oral Instruction upon the Bible	"	2 00
Easy Questions for a little child with answers in the words of Scripture	"	2 00
The History of our blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
Bible Companion, vol. 2, New Testament	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

Questions on Genesis, Part 1—$6 00.

The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS

Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

The Library to this date is 186 vols. of various prices. Total, $29 06, nett.

The Children's Magazine, bound in 40 vols., of 144 pages each. Price for the set, $7 20, nett.

The Juvenile Library, 6 vols., 32mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS

Bear and Forbear	half morocco,	10 cents
Norah	"	10 "
The Widow's Son	"	16 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "
The Doubt Settled	"	10 "
Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our duty to God	"	18 "
Charles Burton. A Tale	"	23 "
Emma. The child that Jesus called. By Rev. H. W. Lee	"	16 "
Scripture reading Lessons for young Children, 3 parts in one vol	"	25 "

BEAUTIFUL BOOKS FOR GIFTS

The Combatants.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 63 cts.; fancy paper, 37.

The Boy and the Birds.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The King's Messengers.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations muslin, 62 cents; fancy paper, 31.

The Old Man's Home.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cents; fancy paper, 25.

The Shadow of the Cross.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cents; fancy paper covers, 25.

The Distant Hills.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cents, fancy paper, 25.

Sacred Allegories.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

The Dark River.—An Allegory. By the Rev. Edward Munro. With four elegant illustrations. Muslin, 12½ cents, fancy paper, 25.

The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin, 37 cts. smaller Edition, paper, 12½ cents.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cents.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St.

FAMILY SCHOOL

FOR The Education of Young Ladies, Lilac Grove, New Hartford, Oneida Co., W. N. Y. Miss Mary Proal, Principal, The Rev. P. A. Proal, D. D., Visitor.

This Family School for Young Ladies, which has been in successful operation for several years under the late Mrs. Eames, will be continued in its former location.

Its site in the village of New Hartford,—3½ miles from the city of Utica—affords a healthy and delightful residence, while its ample grounds supply every requisite facility for exercise and recreation.

Miss M. H. Eames, will have the general oversight of the domestic arrangements. The pupils will be under the care of the principal; aided in the several departments by competent assistants.

Strict attention will be given to the physical education of the pupils, by such exercises as are calculated to promote health, and impart ease and grace to the manners.

The course of study will include all the branches of a thorough English education—the modern languages, music, drawing &c.

The terms for board, tuition, (including lessons in drawing,) bed, bedding, washing, &c., will be, (payable semi-annually in advance,) $150 per annum.

Music, (with the use of Piano,) $10 per quarter.

French and Spanish, each $5 per quarter.

The year commences, as heretofore, on the first of September: but pupils will be received at any time during the term.

REFERENCES

Reference may be had, by permission, to the Rt. Rev. W. H. DeLancy, D. D., LL. D., Geneva, N. Y., Rev. J. F. Schroeder, D. D., New York City; and Rev. George Leeds, Utica, N. Y. n10—eow3m

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars.*—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq, H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf

TEACHER WANTED.—Wanted, in a limited and select School for Young Ladies, in the South-west, a Lady thoroughly competent to teach French and Drawing. She must be able to speak the French fluently, and with a pure accent. A middle aged Church-woman would be preferred. Address "Ashwood," at the office of the Churchman, with references, and with terms of salary, exclusive of board, &c. Particulars in regard to the situation can be obtained at this office. Dec. 1, 1849—6t

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N. York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of Janurry, 1848.

Policy holders, whether for Life or shorter terms, participase in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES:

Joseph B. Collins,	David C. Colden,
William J. Hyslop,	Alfred Edwards,
R. H. McCurdy,	Henry Wells,
Frederick S. Winston,	William Betts,
C. W. Faber,	Joseph Blunt,
John P. Yelverton,	Isaac G. Pearson,
Theodore Sedgewick,	William Moore,
Stacy B. Collins,	Zebedee Cook,
John H. Swift,	Jonathan Miller,
John Wadsworth,	David A. Comstock,
S. M. Cornell,	Robert Schuyler,
Gouverneur M. Wilkins,	James Chambers,
John V. L. Pruyn,	Joseph Tuckerman,
Frederick Whittlesey,	Wm. J. Bunker,
Charles Ely,	Moses H. Grinnell,
John C. Cruger,	Eugene Dutilh,
Walter Joy,	Francis S. Lathrop,
Alfred Pell,	John C. Thatcher.

JOSEPH B. COLLINS, President.

———— ————, Secretary.

MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.

JOS. BLUNT, Solicitor. 501 Broadway.

August 18—tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of two-thirds of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for one-half the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,	Seth Low,
Charles S. Macknett,	Joel W. Condit,
Edward Anthony,	William A. F. Pentz,
Lewis C. Grover,	Thomas B. Segur,
Henry McFarlan,	Andrew S. Snelling,
William M. Simpson,	Randal H. Green.

ROBT. L. PATTERSON, President.

Benj. C. Miller, Secretary.

JOSEPH L. LORD, Agent.

Valentine Mott, M. D., } Medical Board of
Jer Van Rensselaer, M. D. } Consultation.

JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particuler attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June;* but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY, } Rectors.
REV. E. PUNDERSON, }

REFERENCES:

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. J. Hall, Ashtabula, Ohio; Rev. J. V. VanIngen, D. D., Rochester; Rev. P. A. Proal, D. D., Utica; Rev. S. R. Johnson, D. D., Brooklyn, New York; Rev. George Leeds, A. M., Utica; Rev. W. H. Paddock, A. M., New Hartford; Rev. Alex. Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio; Rev. W. Payne, A. M., Schenectady; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.

Aug. 18,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells,* which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.

George H. Swords Agent, 116 Broadway, N. Y.

m26tf

FIRE INSURANCE

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a centnry, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

William Ellsworth, President.

Alfred G. Stevens, Secretary.

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ,* with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ,* with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ,* with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ,* with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,

Corner of Centre and River streets, Newark, N. J.

November 11

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf